The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
REV. CANON J. A. DOUGLAS, B.D., Ph.D.,
AND THE REV. R. M. FRENCH, M.A.

SPRING, 1931.
Vol. XII. No. 1. 1s. 6d.

PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCN.
BY
FAITH PRESS, LTD.,
[illegible] Bedford Square, Closing Gate, W.C.1.
[illegible] U.S.A. and Canada, post free, [illegible] per year.

CONTENTS.

RECOGNITION OF THE VALIDITY OF ANGLICAN ORDINATIONS BY THE PATRIARCHATE OF ALEXANDRIA. With Translation ... 1

LETTER OF THE PATRIARCH MELETIOS OF ALEXANDRIA TO THE ŒCUMENICAL PATRIARCH PHOTIOS. Translated by Canon J. A. Douglas, Ph.D. 3

REPORT OF HIS HOLINESS MGR. NECTARIE, ARCHBISHOP OF CERNAUTI AND METROPOLITAN TO THE HOLY SYNOD OF THE PATRIARCHATE OF ROUMANIA. Translated by Canon J. A. Douglas, Ph.D. and the Rev. Dr. L. Patterson 6

MINUTES OF THE CONFERENCE BETWEEN THE ORTHODOX DELEGATION AND THE ANGLICAN BISHOPS 27

STICHERA OF THE LAST KISS. Translated by Rev. G. R. Woodward, M.A., Mus.Doc. 46

Published 1930. 2nd Edition. Royal 16mo. Cloth gilt, red edges, 3s. net.

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM.

THE GREEK TEXT WITH A RESTORED ORDER OF RESPONSES.

THE FAITH PRESS, 1929. 58 Doughty Street, London, W.C.1.

Uniform with—

1. The Service for Holy Week and Easter Sunday, 1923. Price 3s. 6d. net.
2. The Sacrament of Holy Unction. 1925. Price 3s. 6d. net.
3. The Greek Orthodox Service Book. 1927. Price 3s. 6d. net.
4. The Divine Liturgy of the Presanctified. 1928. Price 3s. 6d. net.
5. The Akathist Hymn and Little Compline. 1929. Price 3s. 6d. net.
6. The Sacrament of Holy Baptism. 1928. Price 3s. 6d. net.
7. The Sacrament of Holy Matrimony. 1929. Price 3s. 6d. net.

WILLIAMS & NORGATE, 38 Great Ormond Street, W.C.1

Also in the Press:

The Service for the Burial of the Dead. 1930. Price 3s. 6d. net. In Leather, 5s. net.

Obtainable from the Courier, 6, Albert Place, London, W.8.

All Publishable also at the Greek Church in London.

Postage 3d. extra.

The Christian East

THE RECOGNITION OF THE VALIDITY OF ANGLICAN ORDINATIONS BY THE PATRIARCHATE OF ALEXANDRIA.

Letter from His All-Holiness the Patriarch Meletios II to His Grace the Most Reverend Dr. Cosmo Lang, Archbishop of Canterbury.

Τῷ Μακαριωτάτῳ Ἀρχιεπισκόπῳ Καντουαρίας
καὶ Πρώτῳ Πάσης Ἀγγλίας Λόρδῳ Κόσμῳ Λάγγ,
ἀδελφῷ ἐν Κῷ ἀγαπητῷ

Χαίρειν ἐν Χριστῷ τεχθέντι

Ἡ ἑορτὴ τῆς κατὰ σάρκα γεννήσεως τοῦ Λυτρωτοῦ τῶν ψυχῶν ἡμῶν ἀρίστη ἐστὶν εὐκαιρία ὅπως διὰ γραμμάτων ἐπισκεφώμεθα τὴν ὑμετέραν φιλὴν ἡμῖν Μακαριότητα. Ἥκομεν δὲ πεπληρωμένην ἔχοντες τὴν καρδίαν χαρᾶς ὅτι "ἐτέχθη ἡμῖν Σωτὴρ ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυίδ", ἀλλὰ καὶ εὐχῶν διαπύρων ὑπὲρ τῆς ὑγείας ὑμῶν καὶ τῆς εἰρήνης καὶ εὐσταθείας τῶν Ἁγίων τοῦ θεοῦ Ἐκκλησιῶν ὧν προΐστασθε.

Προσκομίζομεν δὲ μετὰ τῶν ἑορτίων προσρήσεων καὶ τὴν εὐχάριστον ταύτην, ὡς ἡγούμεθα ἀγγελίαν ὅτι ἡ περὶ ἡμᾶς Ἁγία Σύνοδος τῶν Μητροπολιτῶν τοῦ Ἀποστολικοῦ καὶ Πατριαρχικοῦ θρόνου Ἀλεξανδρείας ὑπερήσθη μὲν ἐκ τῶν γενομένων αὐτῇ ἀνακοινωσεων περὶ τε τῶν τιμῶν αἵτινες ἀπενεμήθησαν τῷ ἀξιώματι ἡμῶν ἐν Λονδίνῳ ὑπὸ τῆς ὑμετέρας Χάριτος καὶ τοῦ πληρώματος τῆς Ἐκκλησίας αὐτῆς καὶ περὶ τῶν εὐτυχῶν ἀποτελεσμάτων ἅτινα τῇ ἐπικνοίᾳ τοῦ Ἁγίου Πνεύματος προέκυψαν ἐκ τῆς ἐπαφῆς τῆς ὀρθοδόξου Ἀντιπροσωπείας μετὰ τοῦ Συνεδρίου Λάμπεθ προέβη δὲ ἐπὶ τὴν λῆψιν ἀποφάσεως ἀναγνωριζούσης τὸ ἀπὸ ἀπόψεως ὀρθοδόξου ἔγκυρον τῆς Ἀγγλικανικῆς Ἱερωσύνης.

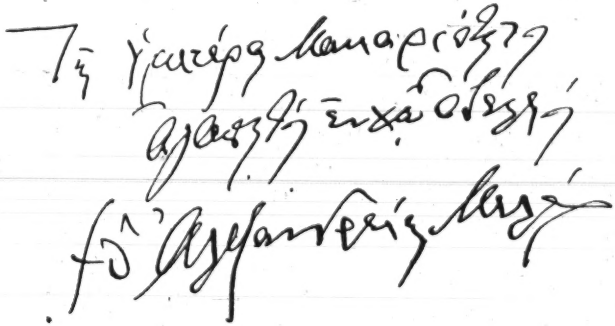
Ἔχει δὲ ἐπὶ λέξει ἡ ἀπόφασις οὕτω:

"Ἡ Ἁγία Σύνοδος ἀναγνωρίζει ὅτι αἱ δηλώσεις τῶν ὀρθοδόξων αἱ διαλαμβανόμεναι εἰς τὴν "Περίληψιν" ἐγένοντο ἐν τῷ πνεύματι τῆς ὀρθοδόξου διδασκαλίας. Ἐφ' ὅσον τὸ Συνέδριον Λάμπεθ ἀπεδέχθη τὰς δηλώσεις τῶν Ἀγγλικανῶν Ἐπισκόπων ὡς ἀκριβῆ ἀπόδοσιν τῆς διδασκαλίας καὶ τῆς πράξεως τῆς Ἐκκλησίας τῆς Ἀγγλίας καὶ τῶν μετ' αὐτῆς κοινωνουσῶν Ἐκκλησιῶν ἐκδέχεται ταύτας ὡς βῆμα σημαντικὸν πρὸς ἕνωσιν τῶν δύο Ἐκκλησιῶν. Ἐπειδὴ δ' εἰς τὰς δηλώσεις ταύτας τὰς οἰκειοποιουμένας ὑπὸ τοῦ Συνεδρίου Λάμπεθ ὑπάρχει πλήρης ἱκανοποίησις ἐπί τε τῆς ἀποστολικῆς διαδοχῆς καὶ τῆς πραγματικῆς μεταλήψεως τοῦ σώματος καὶ αἵματος τοῦ Κυρίου καὶ τῆς εὐχαριστίας

ὡς ἱλαστηρίου θυσίας καὶ τῆς χειροτονίας ὡς μυστηρίου, ἡ Ἐκκλησία Ἀλεξανδρείας αἱρει τὰς ἐπιφυλάξεις αὐτῆς ἐναντι τοῦ ἐγκύρου τῶν ἀγγλικανικῶν χειροτονιῶν καὶ προσχωρεῖ εἰς την ἀπό 28 Ἰουλίου 1922 ἀπόφασιν τοῦ Οἰκουμενικοῦ Πατριαρχείου ἀναγνωριζουσα ὅτι οἱ ἀπό ἀγγλικανῶν ἐπισκόπων κεχειροτονημένοι ἱερεῖς προσερχόμενοι εἰς την Ὀρθόδοξον Ἐκκλησιαν οὐκ ἀναχειροτονοῦνται ὅπως οὐδ' ὑπό ἀγγλικανῶν βεβαπτισμένοι ἀναβαπτίζονται."

Χαίρομεν βλέποντες ὁλονέν κατακίτον τοῦ φραγμοῦ τό μεσοτοιχον καὶ συγχαίρρμεν τῇ ὑμετέρα Μακαριότητι ὅτι ἔσχε παρά θεοῦ το εὐτυχημα τῆς πρωτοβουλίας τῆς τοῦ ἔργου προωθήσεως. Δῴη Αὐτῇ τε καὶ Ἡμῖν ὁ ἐν Βηθλεεμ τεχθεὶς Κύριος την χαραν τῆς συμπληρώσεως αὐτοῦ.

Ἐν Ἀλεξανδρείᾳ Ἑορτῇ Χριστουγέννων 1930



(TRANSLATION.)

To the Most Reverend Dr. Cosmo Lang, Lord Archbishop of Canterbury and Primate of All England.

Greeting in the New Born Christ.

The Feast of the Nativity, according to the Flesh, of the Redeemer of our souls being a most suitable occasion for us, as it were, to visit your Beatitude, our friend, by means of a letter, we come to you hereby with a heart that is filled alike with joy, that "unto us is born a Saviour, which is Christ the Lord," and with fervent prayers both for your health and for the peace and stability of the holy Churches of God over which you preside.

At the same time, together with our greetings for the Feast, we send you as our gift the news, which we are sure will be good news, to you, that having derived the greatest gratification from the accounts which it has received, both of the marks of honour which were rendered in London, alike by your Grace and by the general body of your Church, to the office which is ours, and also of the happy results which by the favouring breath of the Holy Spirit have emerged from the contact of the Orthodox Delegation with the Lambeth Conference, our Holy Synod of the Metropolitans of the Apostolic and Patriarchal Throne of Alexandria has proceeded to adopt a resolution recognizing the validity, as from the Orthodox point of view, of the Anglican Ministry.

The text of that resolution is as follows: "The Holy Synod recognizes that the declarations of the Orthodox, quoted in the 'Summary,' were made according to the spirit of Orthodox teaching. Inasmuch as the Lambeth Conference approved the

declarations of the Anglican bishops as a genuine account[1] of the teaching and practice of the Church of England and the Churches in communion with it, it welcomes them as a notable step towards the Union of the two Churches. And since in these declarations, which were endorsed by the Lambeth Conference, complete and satisfying assurance is found as to the Apostolic Succession, as to a real reception of the Lord's Body and Blood, as to the Eucharist being *thusia hilasterios*[2] Sacrifice, and as to Ordination being a Mystery, the Church of Alexandria withdraws its precautionary negative to the acceptance of the validity of Anglican Ordinations, and, adhering to the decision of the Œcumenical Patriarchate, of July 28, 1922, pronounces that if priests, ordained by Anglican Bishops, accede to Orthodoxy, they should not be re-ordained, as persons baptized by Anglicans are not re-baptized."

We rejoice to see the middle wall of partition being thrown down more and more, and we congratulate your Beatitude that under God you have had the felicity of taking the initiative in furthering that work. May the Lord Who was born in Bethlehem give to you and to us the happiness of its completion.

In Alexandria upon the Feast of Christ's Nativity, 1930,

Your Beatitude's Beloved Brother in Christ,

MELETIOS OF ALEXANDRIA.

[1] The words in the Resolution of the Lambeth Conference are "sufficient account."

[2] We transliterate the term, *thusia hilasterios*, and do not translate it by propitiatory sacrifice or expiatory sacrifice, because, as generally used, those terms present conceptions which are not attached by the Orthodox to *thusia hilasterios*. The words used by the Anglican Bishops in their discussions with the Orthodox Delegation, as recorded in the *résumé*, and endorsed by the Lambeth Conference, are :—

". . . that the Anglican Church teaches the doctrine of Eucharistic Sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII. on Anglican Ordinations : and also that in the offering of the Eucharistic Sacrifice, the Anglican Church prays that 'by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion,' as including the whole company of faithful people, living and departed." —*Lambeth Conference Report*, 1930, p. 139.

LETTER OF THE PATRIARCH MELETIOS OF ALEXANDRIA TO THE ŒCUMENICAL PATRIARCH PHOTIOS.[1]

No. 3520. *To His All-Holiness Photios, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.*

Both in a written statement which we delivered to it and by word of mouth, we apprised the Holy Synod of the Apostolic Throne which we occupy, at its regular autumn session, of all that took place in London last July during the first official contact of the Holy Orthodox Church with the Anglican Hierarchy during its assembly for the Lambeth Conference.

Your All-Holiness and the Holy Synod over which you preside has been accurately apprised as to what was then effected in London, by the reports of the Most Reverend Metropolitan Germanos of Thyatira, our most highly esteemed brother. Accordingly, we do no more here than communicate to your All-Holiness, in the first place, a written copy of those personal judgments upon what took place in London at which, as a member of the Delegation, we arrived and which we put before our Holy Synod and, in the second place, the

[1] Translated by J.A.D. from *Ortodoksia*, Jan., 1931.

Resolution in passing which, after it had considered them, our Holy Synod concurred unanimously.

[*Here follows verbatim an exact copy of the Resolution of the Alexandrian Synod as in the Letter of the Patriarch Meletios of Alexandria to the Archbishop of Canterbury, the original Greek and official English translation of which are printed above.*]

As your All-Holiness and the Holy Synod over which you preside will have noted with satisfaction, the Holy Synod over which we preside judged it to be right and proper not only to express itself as concurring with our appreciation of what was done in London and with the estimate that the declarations exchanged between us Orthodox and the Anglican Bishops and recorded in the *résumé* of the Minutes of our Discussions, are in complete accord with the spirit of our Holy Church, but to dismiss its former hesitation in regard to the Validity of the Anglican Ministry and to announce publicly that the Church of Alexandria has acceded to the decision, previously taken by the Great Church of Constantinople upon that question, recognizing the Anglican Ministry in each of the degrees and in the same manner that it recognizes the Roman and the Armenian Ministries.

Accordingly, we trust that the Synods of those of our sister Churches which have hitherto deferred their decision upon this question will now come into line with the above solution of it.

For, as we have reason to know, the cause of the hesitation referred to was a lack of certainty as to the teaching of the Anglican Church upon the Mysteries and the Apostolic Succession.

Thus, for example, in his letter of January 10, 1925, which was printed in *Orthodoxia* (A, 473), to the Œcumenical Patriarch, his Beatitude the Patriarch of Roumania writes : " But in order to make a definite pronouncement, we desire especially that the Anglican Church herself should precise her doctrine concerning the holy mysteries and particularly concerning Orders : does she hold it to be a mystery or not ? "

That requirement having been satisfied, it is proper that the validity of Anglican Orders should now be recognized by all the Orthodox Churches. For that which, according to the same letter, was " one of the most serious obstacles in the way of the Union of the two Churches," has been " removed."

[*After a few lines concerning the Conjoint Commission the Patriarch concludes :*]

May the Lord fill your All-Holiness with understanding and with zeal for the guidance of the holy work of Re-union to the Glory of Christ our God.

In Alexandria, 20 November, 1930.

Your All-Holiness' Beloved Brother in Christ,

✠ MELETIOS OF ALEXANDRIA.

REPLY OF HIS ALL-HOLINESS THE ŒCUMENICAL PATRIARCH TO HIS ALL-HOLINESS THE PATRIARCH OF ALEXANDRIA.

Your All-Holiness and Beatitude, Pope and Patriarch of Alexandria and of all Africa, our Beloved Brother and Fellow Minister, etc., etc.

[*After thanking the Patriarch of Alexandria for sending him a copy of his Statement which he had duly read and considered with his own Holy Synod, the Œcumenical Patriarch proceeds:*]

We took knowledge with joy and satisfaction, of the Synodical decision of which you have notified us the terms and by which our sister Church of Alexandria has acceded to the judgment and decision already adopted by us and by others of our sister Churches to the effect that for the Orthodox Church the Anglican Ministry possesses validity in the same degrees and in the same manner as do the Ministries of the Roman and Armenian Churches.

It is proper, indeed, that we should rejoice at the news of the official accession of our most holy and revered sister Churches of Alexandria to the judgment upon Anglican Orders arrived at as above. For that accession will undoubtedly prove an urgent incitement for the remaining Churches which have hitherto deferred a definite decision upon the matter, to take the same action and after its clear elucidation through first-hand contact established in London with the Anglicans, to proceed at once to the recognition of Anglican Orders. So that the judgment of the whole of our Holy Orthodox Church upon this important question may be manifestly and without exception unanimous and of general consent.

On account of the importance which we attach to this accession of the most Holy Church of Alexandria, we are ready and glad to communicate the fact to all our sister Churches, nothing doubting but that throughout them it will be heard of with joy and that where perchance hesitations still exist in regard to Anglican Orders, the weighty statements supplied by your All-Holiness and the decision taken in consequence of them by your Holy Synod will contribute greatly to their dissipation.

Your All-Holiness' Beloved Brother in Christ,

✠ PHOTIOS OF CONSTANTINOPLE.

ENCYCLICAL OF THE ŒCUMENICAL PATRIARCH TO THE PATRIARCHS OR PRESIDING BISHOPS OF THE ORTHODOX AUTOKEPHALOUS CHURCHES.

Number 29.

His All-Holiness, our Beloved Brother in Christ, the Patriarch Meletios of Alexandria has formally notified us by letter that, having been made cognizant, through his own Statement, of the impressions and judgment in regard to Anglican Orders which he formed and brought away from his first-hand contact with the Anglicans, the

Synod over which he presides being satisfied that the fact that Holy Orders is received as a Mystery according to the doctrine of the Anglican Church has been plainly established, has published a resolution whereby it recognizes the Validity of the Anglican Ministry in the same degrees and in the same manner as it recognizes the Ministries of the Roman and Armenian Churches.

Wherefore we hasten with great pleasure to communicate to our sister Churches this accession of our most holy sister Church of Alexandria to the recognition of the Validity of Anglican Orders and at the same time forward them a copy of his All-Holiness' letter to ourselves.

Further, we are confident not only that our other sister Churches will take knowledge with pleasure of this decision of our most holy sister Church of Alexandria but that, in consequence of that decision which was reached itself only after laborious first-hand investigation and after thorough testing, those of our sister Churches which up to the present have not acceded by a definite pronouncement to the recognition of Anglican Orders, will now do so and that thus forthwith an unanimous judgment and decision of the whole of our Holy Orthodox Church upon this most weighty matter will be reached and made manifest.

[*After the appropriate salutation follows the signature.*]

Your . . . Beloved Brother in Christ,

✠ PHOTIOS OF CONSTANTINOPLE.

REPORT OF HIS HOLINESS MGR. NECTARIE, ARCHBISHOP OF CERNAUTI AND METROPOLITAN TO THE HOLY SYNOD OF THE PATRIARCHATE OF ROUMANIA.

[*This translation is by Canon J. A. Douglas with the collaboration of the Rev. Dr. L. Patterson. The notes in brackets are by the former.*]

THE Congress of Churches, which was held at Geneva in 1920, published an appeal for Christian Re-union, the repercussion of which has been felt throughout the world. In the same year the Patriarch of Constantinople issued an Encyclical (to all Christian Churches), in which he gave expression to the general desire to find a means whereby Christian Union may be achieved.

In result, the World Conference of Life and Work, in which, except the Roman Catholic, every Christian denomination took part, was held in 1925 at Stockholm, the capital of Sweden. And further, the World Conference on Faith and Order, in which also, though again with the exception of the Roman Catholic, every Christian denomination took part, was held at Lausanne in Switzerland in 1927.

Many questions were discussed at those Conferences of both of which I was privileged to be a member, and among them that of the possibility of discovering a way of mutual approach among the Churches.

At Lausanne, where it was established that a very great affinity exists between them, the representatives of the Anglican, the Old Catholic and Orthodox Churches, conferred with and expressed to one another their desire to seek means of mutual collaboration with a view to nearer approach to each other.

In consequence, the Anglican Church invited the Orthodox and Old Catholics to send delegations to visit the Lambeth Conference of last year, His Grace the Archbishop of Canterbury informing the Œcumenical Patriarch in a letter dated February 24th, 1930, that, according to custom, the Great Conference, in which the totality of the Anglican Episcopate assembles every ten years, would be held this year.

In that letter, His Grace wrote : " Subject to the guidance of the Holy Spirit of God, no matter for discussion with which the Conference will be occupied will be of greater importance than the question how best, for the service of Almighty God and for the sake of the Lord Christ, we can strengthen still further those ties of sympathy and understanding which already exist between the Anglican Communion and other parts of the Church of God throughout the world. With none do we desire more heartily growth in sympathy, in mutual understanding and in brotherhood, than with the Holy Orthodox Churches of the East. I remember with satisfaction the presence of some representatives of the Orthodox Churches on the occasion of the Lambeth Conference held in London in 1920. I remember with joy all that has happened since which has brought the Anglican and Holy Orthodox Churches yet closer to each other. And I recall especially Your All-Holiness's own words in your letter written to me only last December, wherein you testify to the fact that on your part ' nothing will be left undone to maintain unbroken and to develop further our mutual brotherly relations.' In consequence, I now write to Your All-Holiness as occupying, in some sense, among the venerable Patriarchs and Metropolitans of the Holy Orthodox Churches the position of *primus inter pares*, to invite you, even at this comparatively late hour, to consider whether you would be able and willing to secure that a representative deputation of, let us say, some ten or twelve persons, discreet and well-learned theologians, and widely representative of the Autokephalous Churches as well as of the Church of Constantinople itself, should be present in London, not later than the first of July, in order to take counsel with various representatives of the Anglican Communion on the subject of our mutual relations."

I have quoted those passages from the letter of the Archbishop of

Canterbury to the Patriarch of Constantinople, because they make clear the particular objective of his invitation.

In forwarding a copy of this letter from the Archbishop of Canterbury to our Patriarch and in transmitting thereby to our Orthodox Church of Roumania the Anglican Church's invitation to it to send a delegate to the Lambeth Conference, the Œcumenical Patriarch of Constantinople wrote as follows:[1] "In view of the closer bonds and relations developed between our holy Orthodox Church and the venerable Anglican Church, and in general of the fact that the fruit of the meeting together and the common contact of those who take part in such assemblies and conferences of the Christian Churches is invariably the kindling of Christian love among all men, a resultant solidarity and both the engendering and the spread of a will to achieve the realization of the Peace of Christ upon earth, it is with delight that We and the Holy Synod of our Jurisdiction on the one hand have accepted His Grace's invitation and purpose to nominate a delegate to attend the Conference in question, and on the other hand are convinced that, in pursuance of the course indicated in His Grace's letter, our Sister Churches, to which we are communicating it, will also proceed to accept His Grace's proposal and will, each of them, nominate forthwith its delegate to attend the Conference in question. . . . Accordingly, in bringing this invitation to the knowledge of your august Beatitude, We express the hope that inasmuch as it is prompted by Christian love, you will accede to it without delay and will reply to us in the terms which we desire. . . ."

In consequence of this letter of the Œcumenical Patriarch to our Patriarch, his Beatitude as President of the Roumanian Holy Synod nominated me as the Roumanian delegate by a decree dated 8th May, 1930, which the Holy Synod confirmed in its session at Bucharest of 5th June.

Accordingly, I attended the Lambeth Conference in London, starting from home on June 15th and leaving London towards the end of July, 1930.

On arriving in London, by the kind courtesy of the Roumanian Legation I was at once introduced to its staff and was at pains to get into touch with the delegates of the other Orthodox autokephalous Churches, namely, the delegates (1) of Alexandria, the Patriarch Meletios, (2) of Constantinople, Germanos, Metropolitan of Thyatira, (3) of Antioch, Ignatios, Metropolitan of Epiphaneia, (4) of Jerusalem, Timotheos, Archbishop of the Jordan, who resides at Bethlehem, (5) of Yugo-Slavia, Irenäy, Bishop of Novisad, (6) of Cyprus, Leontios, Metropolitan designate of Paphos, (7) of Greece, Athenagoras, Metropolitan of Corfu, (8) of Bulgaria, Païssie, Bishop of Znepole, (9) of Poland, the Archimandrite Sava from Warsaw, and (10) the

[1] [So far as I know, this Encyclical of the Œcumenical Patriarch has not been published heretofore.—J.A.D.]

Archimandrite Constantinides of London. Your humble servant, Nectarie, Archbishop and Metropolitan of Bucovina, being conjoined with them, brought the number of delegates up to eleven.

As our first corporate act, we Orthodox delegates met together and decided our course of action. At our first meeting we constituted ourselves as a single Delegation of the whole Orthodox Church. Accordingly, we agreed it to be desirable that none of us should take an individual line, but that having arrived at a common mind upon each question which might be raised, we should discuss it as being unanimous, in our meetings with the non-Orthodox.

As our President we elected his Beatitude, the Patriarch Meletios, a man of the greatest intellect, vigour and experience, who, on no occasion whatever, took action without having ascertained that the whole Delegation was in agreement to take it.

(A) Our Preliminary Discussions.

After we had reached this understanding among ourselves, we were ready to enter into contact with the representatives of the Anglican Church.

But before our discussions, we fulfilled a programme consisting of unofficial meetings, visits, festivities, services in Anglican Churches, ceremonies in schools and other institutions, excursions in the country and so on.

Saturday, July 5th,[1] had been reserved officially for a most delightful excursion to Canterbury, the cradle of the Anglican Church and the Cathedral City of the Most Reverend Dr. Cosmo Lang, the Anglican Primate. Throughout that day we enjoyed in Canterbury opportunities of individual contacts, especially at a lunch in the Missionary College of St. Augustine, when the Orthodox and other Churches were toasted as sister Churches.

Those who sat down to that lunch comprised 308 Anglican Bishops, 11 Orthodox delegates, 1 Armenian Orthodox delegate and 1 Old Catholic.[2]

On Sunday, July 6th, the Delegation laid wreaths at 8 a.m. on the Cenotaph in Whitehall.[3]

On the same day, the Opening Liturgy of the Lambeth Conference was rendered in the great Cathedral of St. Paul, which is the third largest in Europe.

The procession, one after another, of the 308 Anglican Bishops

[1] [Archbishop Nectarie having written, by mistake, Sunday, July 6th, we have corrected not only this detail, but one or two others as to which he has made slight mistakes.]

[2] [No Old Catholic delegate was present, the Old Catholic delegates not arriving until July 14th.]

[3] [Archbishop Nectarie has written "on the Grave of the Unknown Soldier." Wreaths were laid there by the Patriarch Meletios on his arrival in London and by other members of the Delegation on July 11th.]

on entering and on leaving the Cathedral was strikingly impressive. Behind them all came the Archbishop of Canterbury, who, assisted by the Archbishops of Wales and of Ireland, celebrated the Liturgy. All the 308 Anglican Bishops received the Holy Communion after its consecration.

The Orthodox hierarchs, having been assigned a place of the greatest honour,[1] were present as guests and had every opportunity to observe both the ceremonial of the Liturgy itself and the corporate act of Communion of the Anglican Episcopate.

The Armenian Orthodox and Old Catholic delegates were also present, but were assigned stalls apart from the Orthodox Delegation.

On Tuesday, July 8th, the Orthodox Delegation was received with the most dignified ceremonial conceivable by the plenum of the 308 Anglican Bishops in Lambeth Palace, when the Archbishop of Canterbury welcomed the Delegation as a whole in a detailed speech and made special reference to the individual delegates of the Churches represented in it.

In reply the Patriarch of Alexandria gave voice to the Delegation's appreciation of its distinguished reception and expressed its conviction that the discussion of the Union of the Anglican and Orthodox Churches was possible because (1) the two Churches were near to each other alike in Faith and Order and (2) the Anglican Church never proselytizes the Orthodox.

Subsequently the Archbishop of Canterbury held a Reception in Lambeth Palace.

At that Reception the individual members of the Orthodox Delegation were personally presented to his Grace, and I myself addressed him in the following words:[2] "I am charged to convey to this august Conference of the Anglican Church and to your Grace, its President, the greeting of his Beatitude the Roumanian Patriarch and of the Holy Synod of our Orthodox autokephalous Roumanian Church. In the invitation to send a delegate to this great congress of the Anglican Church, the Roumanian Orthodox Church sees proof of the will of the Anglican hierarchy to enter into the friendliest relations with our Church. On our side nothing hinders us from fostering the same sentiments or from a reciprocal approach towards the closest possible solidarity. Those Anglicans who live in Roumania rejoice at every bond of intimate affection which draws our Churches together and, indeed, our beloved Queen Marie, who is a member of the Anglican Communion, in her own person constitutes such a link between us."

After the Archbishop of Canterbury had remarked, "That,

[1] [The Choir was reserved for them and by the Primate's express direction the Patriarch Meletios occupied his own Throne.]

[2] [*I.e.*, in the drawing-room of Lambeth Palace.]

indeed, is a very strong bond," I went on: "We hope and desire that the Anglican Church will continue to manifest ever more and more the love and sympathy which it has shown us hitherto. And I assure your Grace that we, on our side, will not fail to render you the same esteem and goodwill."

The Archbishop of Canterbury expressed his gratitude for what I had said.

On Wednesday, July 9th, the members of the Delegation met the members of the Archbishop of Canterbury's permanent Eastern Churches Committee. Bishop Gore and the Patriarch Meletios presided over the meeting, during which, the relations of the Anglican and Orthodox Churches coming under discussion, Bishop Gore pointed out that there were three categories of questions which might be discussed, viz.: (1) our doctrinal, and particularly our sacramental, differences, if any; (2) economy (permissible concessions and dispensations of the law); (3) the actual present position, *i.e.*, the (need of) Intercommunion. The Patriarch Meletios, who continued the discussion, pointed out the most formidable practical difficulties and specified in particular the question of the Anglican hierarchy. Among others, Archbishop Germanos, I myself, the Archbishop of Jordan and the Bishop of Novisad also took part in the discussion.

The question of the recognition of ministries being generally agreed to be the most delicate of all Re-union questions, the Anglicans desired to learn by word of mouth from us Orthodox what prospect that question would have of favourable solution, if it were placed on the agenda of our official discussion.

Accordingly, through the Patriarch Meletios as its spokesman, the Delegation explained the mind of the Orthodox Church on the matter.

We drew attention to the fact that the Holy Synod of the Patriarchate of Roumania had intimated to the Patriarchate of Constantinople the following conditions under which in its judgment the Anglican hierarchy could be recognized. It being agreed that the consecration of Archbishop Parker was canonical, still the validity of Anglican Orders depends upon what Anglicans believe in regard to the doctrine of Holy Orders. Do they believe that a bishop receives a sacramental gift and a divine Grace? Do the Anglicans believe that their bishops have received the same divine *charisma* for binding and for loosing, which we believe ours to possess? Do they, as we of our bishops, believe that their bishops are used to be ministers of that *charisma* and have received power and authority to celebrate the sacraments and be ministers of their grace? On the answer to those questions would depend the recognition of the Anglican Hierarchy by the Orthodox Church.

Developing that "*Roumanian thesis*," the Patriarch of Alexandria

added the question of Episcopal succession, namely, as to whether, as do we Orthodox, Anglican bishops hold themselves to be successors of the Apostles.

And further, the Patriarch expressed the opinion that if, in our official discussions with them, the Anglicans should make satisfactory statements on those points, great progress would be made towards a final understanding.

At that juncture, I submitted the "*Roumanian thesis.*"

In regard to that thesis, inasmuch as the Orthodox Roumanian Church played a predominant part in the discussions at Lambeth and its position was taken as their basis, it is desirable that I should record here both the resolutions of the Holy Synod of the Orthodox Roumanian Church in regard to Anglican Orders and the correspondence with Constantinople, to which the letter of the Patriarch of Constantinople, numbered 4838/1922, led.[1]

"To the Holy and Venerable Metropolitan of Ungro-Vlachia, Exarch of all Roumania and Presiding Bishop of the Holy Synod of the Orthodox autokephalous Church of Roumania,[2] our Beloved and Cherished Brother and Fellow Minister in Christ the Lord, Miron Christea, who art dear to us and whom embracing fraternally we salute with delight.

"The Most Holy Church of Constantinople, kindled from the beginning with zeal for universal union, and always keeping in mind the Lord's words of prayer to His heavenly Father just before His Saving Passion, has always followed with keen interest every movement in the separated Churches, and has examined with care and study every and any expression of faith of theirs which might point towards a *rapprochement* with Orthodoxy. Further, it has concluded with real joy that amongst them the Church, which has manifested the most lively desire to remove the obstacles towards a *rapprochement* towards, and, indeed, to full union with the Orthodox Church, is the Episcopal Anglican Church, which herself, having first received the light of Christianity from the East, has never ceased both to remember the East and to account as an important end a sincere *rapprochement* towards full union in Christ Jesus with the Orthodox in the East.

"Therefore the great Church of Christ[3] (now) under our presidency, necessarily honouring the readiness of this Church in former periods, and especially in the last twenty years, entered into many sincere brotherly relations with it, and recently established a special com-

[1] [We utilize the translation of the body of this letter given in G. K. A. Bell's *Documents on Christian Unity*, 1920–24, pp. 94–7. The opening address of the letter is, of course, peculiar to the Roumanian Church. The rest constitutes an Encyclical which was sent to the Patriarchs and Presiding Bishops of all the Orthodox autokephalous Churches.]

[2] [Roumania did not declare itself a Patriarchate and was not recognized as such by the other Orthodox Autokephalous Churches until 1923.]

[3] [The great Church of Christ is a title of the Church of Constantinople.]

mittee, with instructions to report upon the still existing points of difference on the basis of a scientific inquiry, and on the method of their removal, with a view to accomplishing a full union of the two Churches in the same Orthodox Christian spirit.

"Perceiving in its labour that on an important question—namely, the validity of Anglican ordinations—the Holy Orthodox Church had not yet officially delivered any opinion either as a whole or through any of the particular Holy Synods, although there have been many discussions on the matter from time to time among her theologians, and that an authoritative investigation and canonical solution of this important question would greatly facilitate the desired union by removing one of the more serious obstacles that oppose the goal of re-union which is sought on either side, and is dear to God, the Committee brought under the judgment of our Holy Synod a special report scientifically treating the above-named question. Our Holy Synod studied this report of the Committee in repeated sessions, and took note :—

"1. That the ordination of Matthew Parker as Archbishop of Canterbury by four bishops is a fact established by history.

"2. That, in this ordination and those subsequent to it, there are found in their fullness those orthodox and indispensable visible and sensible elements of valid episcopal ordination—namely, the laying on of hands and the *Epiklesis* of the All-Holy Spirit, and also the purpose to transmit the *charisma* of the Episcopal ministry.

"3. That the Orthodox theologians who have scientifically examined the question have almost unanimously come to the same conclusions, and have declared themselves as accepting the validity of Anglican ordinations.

"4. That the practice in the Church affords no indication that the Orthodox Church has ever officially treated the validity of Anglican Orders as in doubt in such a way as would point to the re-ordination of the Anglican clergy being regarded as required in the case of the union of the two Churches.

"5. That expressing this general mind of the Orthodox Church the Most Holy Patriarchs at different periods and other Hierarchs of the East, when writing to the Archbishop of the Anglican Church have been used to address them as 'Most Reverend Brother in Christ,' thus giving them a brotherly salutation.

"Our Holy Synod, therefore, came to an opinion accepting the validity of the Anglican priesthood, and has determined that its conclusion should be announced to the other Holy Orthodox Churches in order that opportunity might be given them also to express their opinion, so that through the decisions of the parts the mind of the whole Orthodox world on this question might be known.

"Accordingly, writing to your well-beloved Beatitude and informing you of the considerations which, in this question, prevail with

us, we have no doubt that your Beatitude also, investigating this question with your Holy Synod, will be pleased to communicate the result of your consideration to us, with a view to a further improvement of our relations in regard to union with the Anglican Church, in the good hope that the Heavenly Ruler of the Church will supply that which is lacking through His all-strengthening grace, and will guide all who believe in him to a full knowledge of the truth and to full union, that there may be formed of them one flock under a Chief Shepherd—the true Shepherd of the sheep, our Lord Jesus Christ, to whom be the glory for ever. Amen.

✠ MELETIOS OF CONSTANTINOPLE.

" 1922, August 8th."

The above Encyclical having been submitted to it, after protracted consideration of its contents the Holy Synod of Roumania resolved that the following reply should be dispatched on behalf of the Orthodox Roumanian Church to the Patriarch of Constantinople :—

Copy of the letter of our Holy Synod, dated 10th January, 1925.

" After protracted and thorough investigation of the contents of your All-Holiness's Encyclical of 8th August, 1922, by the Holy Synod of our Church, We are now in a position to inform you of our mind thereupon.

" Inasmuch as We also are inspired by the same spirit as is the Holy Church which forms the Flock of the Sacred and Œcumenical Throne of Constantinople, we have no higher hope than to witness the fulfilment of the Prayer which the Saviour uttered before passing to his Death, ' That they all may be One.'

" Assuredly, our Holy Church has no doubt of its imperative duty to attempt the bringing into unity all the vigorous but divided sections of Christianity in order to form a single Christian front in the world conflict between the Good and the Evil. And we are no less sure that whether its witness thereto has been great or small, everything which represents the common Christian conscience has set its mind to labour by the goodwill of the Christian Churches for the healing of Mankind from the cruel shocks and bloodshed of the Great War. Certainly there are obstacles in the way of united Christian effort. None the less, their anxiety as to the actual world situation stirs all Christians to attempt the amelioration of that situation.

" Being zealous, therefore, not only for that purpose, but also for the vision of the uniting of the divided branches of Christendom into the one stem, it is with warmth that we welcome the will of the Anglican Church to achieve the closest ties with the Apostolic Orthodox Church through the latter's recognition of her Orders.

" We are familiar with the different lines of the approach by which, and especially in the latter half of the last century, the Anglican Church has initiated the mutual approach of our Churches. They command our respectful appreciation. And, we are convinced that they have not remained without practical result.

" Moreover, we could not be unaware of the practical aid of many kinds which our ' separated sister ' has rendered and continues to render to her, and our, sister Orthodox Churches in their terrible afflictions and persecutions.

" But even if all this be so, we must still face the fact that the path which must be traversed before we attain the goal, where we ' may be one,' is neither short nor easy. It is just for that reason that duty of promoting and of making easier the work of Re-union presses with the greater weight upon us all.

" Further, we think it right to add that, while in no Church is the will to Union more strong than in the Anglican Church, the expression which it receives in that Church is different to that for which we usually look, namely, it is of the practical nature which is characteristic of the Anglo-Saxon.

" The Anglo-Saxon genius is not indifferent to the attraction of the theoretical, but it prefers theories to be wide and undefined. The fact that it thus differs much from us Orthodox imposes both upon us and upon them that before we proceed to a final pronouncement upon the validity or the non-validity of their Orders, a closer and more precised understanding should be reached between us and them.

" The idea of working to bring about the absorption of one Church by another is far from our mind. On the contrary, what we desire is to take time for mutual discussion in order that we may know them as they are and that they may know us as we are, and especially that by our reaching an understanding with them on certain matters, the close bonds which exist between us and them should be made still stronger.

" Thus it is obligatory both on us and on them that we and they should thus make easier the path of the mutual approach of our Churches to Union and should assist each other to remove the misunderstandings which at present impede it.

" In truth, *the* Church is not an invisible Church or *societas sanctorum*—a society of saints whom God alone knows. Rather, and above all, it is a visible Church, or *societas sacramentorum*, determined by unity of Faith and organized around a hierarchy in succession to the Apostles.

" Indubitably, certain of those requirements are presented in a measure by the Anglican Church.

" But if, in due course, it can be demonstrated that the hierarchy around which the Anglican Church is organized is of Apostolic origin,

then one of the gravest obstacles to Re-union with it would be removed.

"After giving the most careful consideration to the conclusions which your All-Holiness has communicated to us in your Encyclical and after studying the doctrine of the official documents of the Anglican Church in regard to the Mystery[1] of Holy Orders, the Holy Synod of Roumania has divided its investigation of the question into two categories, (1) the historical and (2) the theological.

"(1) From the historical point of view, the case is most favourable and we are of opinion that, without making any concession whatever, there is nothing to prevent our recognition of the Validity of Anglican Ordinations.

"(2) A real difficulty arises, however, when we consider the question from the theological standpoint. Thus we must ask:

"Do Anglicans regard Holy Orders as a *Mysterion?* If we, in their 39 Articles, compare Article 25 with Article 36, in order to discover their dogmatic conception of Holy Orders, we are left with a conception which is vague and undefined.

"We judge that our difficulty in recognizing Anglican Orders consists in that ambiguity and that, accordingly, the whole Orthodox Church should combine by stating that difficulty to help the Anglican Church to remove it by a clear explanation of its doctrine.

"In short, the mind of the Orthodox Roumanian Church upon the questions of an Orthodox recognition of Anglican Orders is as follows:—

"(1) We are convinced that, if we can proceed to the recognition of the Validity of Anglican Orders, one of the greatest obstacles in the way of the Union of the Anglican and Orthodox Churches will have been removed.

"(2) We desire Re-union with all our heart and are eager to remove any obstacle to it.

"(3) As touching the fact of the validity of the consecration of Archbishop Parker, we can perceive no difficulty in the way of Re-union.

"(4) On the other hand, in order that we may be able to pronounce positively that Anglican Orders are certainly valid, we need that of her own action the Anglican Church should make a precise statement as to what is her teaching in regard to the Holy Mysteries in general and as to Holy Orders in particular; *sc., does she or does she not hold Holy Orders to be a Mystery?*

"(5) It follows that the key to the solution of this question is in the hand of the Anglican Church. But we shall, indeed, account ourselves happy, if we are privileged to create the occasion and to provide the incentive for her using it.

"In communicating our mind upon this question to your All-

[1] [*Taina*, the Slav equivalent of the Greek *mysterion*.]

Holiness, we are bold also to assure you of our certainty that if all the sister Orthodox Churches identify themselves with our proposal to invite her to state her doctrine in regard to the Holy Mysteries and especially in regard to Holy Orders, the Anglican Church will appreciate our great desire for Union with her and will be encouraged to take action to remove such obstacles as lie in its way.

"Until that time, we shall not cease to pray for 'the stability of the Holy Churches of God and the union of all men,'[1] in unshakable faith that the Holy Spirit who bringeth all things to fulfilment, will aid the labours of all who spend themselves for the Cause of the Salvation wrought by our Lord God and Saviour Jesus Christ, to whom with the Father and the life-giving Spirit be Glory. Amen!"

The position stated in the above letter came to be referred to in our deliberations as a Delegation, as the "*Roumanian thesis*" and the Anglican Church was formally asked to answer the question propounded in it.

The "*Roumanian thesis*" made a markedly good impression even at that preliminary session, the Anglicans declaring that it had been formulated in a very persuasive manner and that they would communicate it to the Archbishop of Canterbury with a view to its being studied in the Lambeth Conference.

Thus having stated our question, we left it to the Anglicans to precise their position by replying whether they recognized Orders as a divine *charisma*.

At this preliminary discussion, as President of the Orthodox Delegation, the Patriarch of Alexandria declared in the name of all sections of Orthodoxy that we, for our part, desired to speak quite freely and altogether without restraint; that the will to union on the Orthodox side was no less than on the Anglican side; that for us Orthodox the approach to it was perhaps easier, inasmuch as our dogmatic position was more precised; and that we had come to London to seek in love for an understanding whereby we might establish close ties between our Churches.[2]

Thus at the outset of our discussions the representatives of the Orthodox Church made it plain that they could make no concession in regard to the faith of our fathers, that is to say, in regard to any precised dogma or œcumenical canon of our Church. All that they could do was to answer enquiries as to that which we hold to be the Orthodox Faith, and in return to receive answers as to what is held by the Anglican Episcopate in regard to such doctrines as that of the Nature of the Church, and so forth.

Accordingly, official theological Discussions were arranged between

[1] [A frequent Intercession in the Orthodox Liturgy. See *The Divine Liturgy of St. John Chrysostom*, Brightman, Faith Press, 1922, p. 13 and *passim*.]

[2] [Being a member of E.C.C., I was present and can bear witness alike to the plain speech and to the winning friendliness of the Orthodox spokesmen.—J.A.D.]

the Delegation and representatives of the Lambeth Conference in order to clear the minds of both. In result, the latter came to the conclusion that the doctrine possessed by the Orthodox Church is to be pronounced as being in the tradition of the doctrine of our Lord Christ and His Apostles, as expressed and interpreted in the writings of the Holy Fathers and as precised in the dogmas of the Seven Œcumenical Councils.

Thanks to the preliminary achievements of these preparatory elucidations of principle, it will be possible in the future to proceed to ascertain what are the points of diversity and what are the points in common between the two Churches.

As to the good intentions and to the good faith of the Anglican Church there can be no doubt. Moreover, since the last Lambeth Conference in 1920, an advance of no small importance has been made on the part of the Anglican Episcopate. For the Anglican Church has published certain suggestions for the formulating terms of Union between the two Churches under the title of *Suggested Terms of Intercommunion.*

In regard to those terms, no opinion has yet been expressed by the Orthodox Church, an omission which has created a not very favourable impression and for which our Delegation made excuse on the ground of the great crisis through which the Patriarch of Constantinople and, indeed, the whole of the Near East has passed since their publication.

It is of first importance that the "Terms" of that document should be studied. Its contents are as follows :—

[*Except that the notes and appendixes are not given, a full translation of the Terms follows.*]

Though the above Suggested Terms of Union[1] were presented on behalf of the Anglican Episcopate[2] to the Patriarch of Constantinople in 1922, hitherto they have been neither communicated to the other Orthodox Autokephalous Churches, nor discussed by them. Accordingly, the individual members of the Delegation being unacquainted with it, we asked for time to study the document. Meanwhile, having met under the Presidency of his Beatitude the Patriarch Meletios of Alexandria, we came to the conclusion that, although we regarded them as, in some cases, deficient and not as fully meeting the Orthodox position, still they would well form the basis of a discussion and might be amended.

Accordingly, as delegates of the Orthodox Church, we decided to

[1] [To the Orthodox mind there is no distinction between Union and full Intercommunion. Economic Intercommunion is another matter.—J.A.D.]

[2] [Archbishop Nectarie makes an error here. The Terms were communicated to the Œcumenical Patriarch with the approval of Archbishop Davidson by his Eastern Churches Committee as a *ballon d'essai* in order "to provoke discussion," but not as the formal and authenticated proposals of the Anglican Episcopate.—J.A.D.]

ask the Anglican representatives whether the positions assumed in these "Terms" express the Anglican position and whether the totality of the Anglican Episcopate endorses them.

The result of our contacts with the representatives of the Anglican Church prior to our official Discussions was as above. During those contacts, each side felt the pulse of the other, in frank, personal conversations, as well as in the conferences in which we carried on our preliminary discussions.

(B) THE FORMAL CONFERENCES OF THE ANGLICAN EPISCOPATE WITH THE DELEGATION OF THE EASTERN ORTHODOX CHURCH.

We were requested to publish neither the *procès-verbaux* of our official Discussions, nor the particular opinions expressed by the members of either body which participated in them. Therefore, I shall refer only to those statements which, though recorded in the full *procès-verbaux* in my position as being made on either side, are also set forth in the official *Résumé*[1] of our Discussions.

Sessions, or meetings, of the Orthodox Delegation with the sub-committee of Anglican Bishops took place officially on July 15th, 16th, 17th and 18th, 1930.

[*Archbishop Nectarie here gives the list of the Anglican Bishops who formed the Sub-Committee of the Lambeth Conference's Committee on Unity.* See below, p. 27.]

The Discussions had official character but were not plenipotentiary. Their conclusions were to be submitted to both Churches and to await authoritative endorsement from the respective authorities of the Churches, and among them, of course, from our Holy Synod.

THE FIRST DISCUSSION OF JULY 15TH.

After a formal welcome by the Bishop of Gloucester and a reply from the Patriarch of Alexandria, the former asked whether, if the Lambeth Conference proposed it, the Orthodox Church would agree to the setting up of a Conjoint Doctrinal Commission. The Patriarch answered in the affirmative.

The questions formulated in its private discussions by the Orthodox Delegation were then dealt with.

The first of those four questions was prefaced by an enquiry on the Orthodox part as to whether the "Suggested Terms" express the mind of the Anglican Church and, if not, as to wherein they differ from it.

The reply of the Anglican Bishops was to the effect that, though they had not been communicated officially to all the Anglican Churches, they may be taken as representing in general the mind of the Anglican Church.

[1] [*Sc.*, the *Résumé* published in *The Lambeth Conference*, 1930; for their text, see Minutes of the Conference below, p. 43.]

The Patriarch of Alexandria explained that the reason why the Orthodox Autokephalous Churches had not expressed an opinion upon the "Suggested Terms" was that, owing to the critical times in the Near East and especially in Turkey, they had not been circulated among them.

The Delegation asked whether the "Suggested Terms" admitted of elucidation and amendment in general and as to the Holy Eucharist and Holy Orders in particular.

In development of that enquiry,[1] it asked especially whether Anglicans accept Holy Orders as a Mystery and as being in unbroken succession from the times of the Apostles. And further, whether they believe that the bread and wine become[2] the Body and the Blood of our Lord Jesus Christ and that the Reception of the Holy Eucharist is a spiritual sacrifice, necessary for salvation.[3]

The Bishop of Gloucester proposed that this question should be referred to the Conjoint Commission for consideration and report.

The Patriarch accepted the proposal in the name of the Delegation.

Question II.

The Delegation then asked: "*In the Anglican Church what is the body which decides authoritatively upon differences of Faith?*"

The Bishop of Gloucester replied that the supreme authority in the Anglican Church is a Synod of its Bishops, the decisions of which, however, must be accepted by the Synods of all the provinces and churches of the Anglican Communion.

A general discussion followed, during which it is to be noted that the Bishop of Gloucester remarked that in the Anglican Church the laity have a voice in matters of Faith.

The Patriarch of Alexandria said that an assurance excluding the laity from voting upon matters of Faith would be hoped for. And the Bishop of Gloucester said that the Anglican Bishops present were ready to prepare a statement agreeing that such was their opinion.[4]

[1] [These two questions were dealt with fully in the second and third Discussions. See below, pp. 21 and 22.]

[2] [Archbishop Nectarie translates the *poiountai* of the Greek original by *devin*, *i.e.*, become, equals fiant. See my article in our previous issue, p. 162.]

[3] *Impartasirea Sfintei Euharistii este un sacrificiu spiritual trebuincios pentru mântuire.* [Archbishop Nectarie has paraphrased the question, substituting *impartasirea*, which equals the Greek *metalepsis* of the Alexandrian Synod's Resolution for the *prosphora* of the original question, see the Greek text in our previous issue, p. 184. He has also omitted *hilasterios* and has added *necessary for salvation*. This Report was written some months before the Alexandrian Synod's Resolution was drafted. It is also noteworthy that as he records the questions and answer, the sacrificial aspect of the Eucharist is to be identified with the act of the Communion of the faithful rather than with the act of Oblation of the minister. See my article in our previous issue, p. 162 *seq.*—J.A.D.]

[4] [The members of the Delegation, however, no less than the Anglican Bishops, safeguarded the non-exclusion of clergy other than Bishops and of the laity from official discussions on matters of faith. See §§ 4 and 5 of the *Résumé* below, p. 44.]

Question III.

If a member of the Anglican Church shall have preached in contradiction of the Faith of the Church, what is his status in the Church? And how is it decided?

The Anglican Bishops answered that bishops are tried in Church Courts, consisting of several bishops, priests in the consistorial courts of their diocese and laymen by their bishop, on a report from their priests, and that Excommunication is recognized in the Anglican Church.

THE SECOND SESSION OF JULY 16TH.

The Anglican Bishops enquired whether they could be referred to a document which would give them definite information as to the exact belief of the Orthodox Church in regard to the Holy Eucharist and to Holy Orders as well as to all the Sacraments. The Patriarch explained the significance of those Sacraments and stated that the Orthodox Church receives (1) as of particular importance, the *Catechism of Peter Mogila* and the *Confession of Dositheos* and (2), as of secondary importance, the *Confession of Metrophanes Kritopoulos* and the *Answers of the Patriarch Jeremias II.* to the Lutherans of Tübingen. In addition there were the Dogmas and Canons of the Seven Œcumenical Councils and the systematized dogmatic Theology of the Orthodox Church.[1]

Question IV. Holy Orders.

After, as we have noted above, considerable discussion had taken place on this question, the Orthodox Delegation put forward its question: "*Does the Anglican Church accept Ordination as a Mystery and its being in succession from the Apostles?*"[2]

In answer it was stated that the Anglican Church applies the word Sacrament particularly to two of the Mysteries of which the Eucharist is one. If, however, the criterion of a Sacrament is that in them all alike a divine Grace is imparted under a visible sign, then Holy Orders also may be accounted a Sacrament. For the intention that the Holy Ghost should be imparted in Ordination is apparent from the words employed in the Ordering of a priest and the Consecration of a bishop, whereby it is asked that the Ordinand or Conscerand may receive the Holy Ghost.

The Patriarch remarked that those of the thirty-nine Articles which deal with Holy Orders have a Calvinistic colour and are

[1] [The Patriarch's answer must be read in the light of his own avowal that the Orthodox Church possesses no authentic formulation of its dogmatic teaching, that the documents which he quoted are "imperfect and of insufficient authority," and that Orthodox dogmatic theologians often "demonstrably incline to Roman Catholicism or Protestantism." See § 23 of his Report in our previous issue.]

[2] [The question is slightly varied from the original. See the Patriarch's Statement, in our previous issue § 13, p. 184.]

compatible with Calvinistic doctrine. For the removal of misconception, it was desirable that Ordination should be declared to be an act whereby a special *charisma* is given to the Ordinand and not merely his "appointment to a particular post."

The Anglican Bishops replied that whatever ambiguity exists in the thirty-nine Articles must be interpreted in conformity with the Book of Common Prayer.

Apostolic Succession.

The Anglican Bishops stated that they recognized the necessity of Apostolic Succession and that they believed in it.

The Bishop of Gloucester quoted the Preface to the Anglican Ordinal, by which the episcopal succession is maintained to have been in existence from the times of the Apostles and that Ordination being administered by the laying of the hands of bishops upon the Ordinand constituted a link with the Apostles in an unbroken chain.

The Patriarch of Alexandria declared himself satisfied with the statement of the Anglican Ordinal and that he recognized that the consecration of an Archbishop under it is valid.

On the other hand the Orthodox remarked that Anglicans recognize the Orders of non-episcopalian and nonconformist pastors. The Anglicans replied that that was exceptional and a dispensation.

Question V. Economy.

The Patriarch explained that such dispensations were recognized in the Orthodox Church under the title of Acts of Economy.

The Anglican Bishops asked: "*What is Economy?*" The usage of the terms, (1) the rule or norm, and (2) economy, was explained to them. In the region of canon law the former must be observed strictly, but in cases where the motives are for God's Glory and no harm can ensue to the Church, the strictness of the rule may be relaxed.

THE THIRD DISCUSSION OF JULY 17TH.

This session was occupied with the Holy Eucharist. In it the Anglicans expounded their doctrine of Communion in the Holy Sacrament. They recognized that the elements are changed and quoted many extracts from their forms of Prayer for the consummation of the Holy Mystery for Communion. Considerable discussion followed. The Patriarch of Alexandria expressed the judgment that of the formulæ of Consecration the American is the nearest the Orthodox, and the hope that the Lambeth Conference might exercise its authority and lay down a formula which would both reconcile them all and be near to that of the Orthodox.

Question VI. Practical Questions Raised by the Anglican American Bishops.

It was stated that in America there are about three million Orthodox, of whom two million have no Orthodox priests. These resort to Anglican priests and ask for Baptism, the Marriage Blessing and Burial. The Anglican American Bishops asked what they were to do? Were they to leave them without spiritual relief?

In answer, the Delegation stated that in the East there were cases of Anglicans who, being without priests, ask for the services of Orthodox priests. A binding decision on the matter could not be given by the Delegation, but would be given by an Orthodox Pro-Synod which would be held in the near future.

Further, we Orthodox took counsel together and made a provisional proposal for common action.

It was agreed both that the services asked of Anglicans by the Orthodox should not be refused and that *vice versa* the Orthodox should render the spiritual help asked of them by Anglicans. Only there must be no proselytism and no passing to and fro from one Communion to the other. Thus whenever Anglicans baptized an Orthodox person, they should forthwith notify the competent Orthodox authority in order that that person might be registered thereby as Orthodox. Whenever an Orthodox person asked the Marriage Blessing, it should be given him, but he should not pass over to Anglicanism and the matter should also be communicated to the Orthodox ecclesiastical authority. On their side, the Orthodox should do the same.

THE FOURTH SESSION OF JULY 18TH.

The Bishop of Gloucester referred to the Discussion of Economy of July 16th, and asked whether it was to be summed up thus: "The Church has full authority[1] to use Economy upon matters which concern the advantage of the Church,"—*i.e.*, which are for the interest of the Church—"upon condition that it does not clash in any fundamental fashion with the Faith."

The Patriarch stated that the Bishop had understood and summed up the matter correctly.

The discussions in regard to the Sacraments being resumed, the Anglican Bishops asked what was the attitude of the Orthodox Church in regard to the Holy Eucharist when Anglicans asked to receive it from Orthodox.

The Orthodox replied that in principle that could not be done. But they quoted exceptional cases in which their Church had administered the Holy Eucharist to Anglicans. Thus the late Serb

[1] [See the Minutes of the Discussion below, p. 41, where the words *from its Divine Founder* follow *authority*.]

Patriarch Dmitri had authorized it to be given to Anglicans. The Roumanian Patriarch Miron Christea had communicated her Majesty Queen Marie, and though the Patriarch of Alexandria had refused, when asked by the Armenians of Khartum, the Metropolitan of Corsica had permitted it to be given to Armenian refugees in Corfu.

During the discussion of this matter, enquiry was made as to whether the Orthodox Church in America was unified and as to whom cases of spiritual help should be notified. The reply was made that in America the Orthodox are under bishops according to their nationalities, *i.e.*, under Russian, Greek, Roumanian bishops, and so on. But if there was no such bishop, notification should be made to the autokephalous Churches of Europe through the representative of the Patriarch of Constantinople.

The Patriarch made the following summary of the Orthodox position in regard to Intercommunion.[1]

In regard to sacraments and rites other than the Holy Eucharist, the Orthodox Church made no objection to their being ministered by an Anglican priest. It required, however, that Orthodox children baptized by an Anglican priest should be registered as Orthodox, and that their baptism should be notified to the proper Orthodox authority. The same should be done in the matter of marriages. The only point which could give rise to a discussion was the question of the Holy Eucharist.

In view of the fact that the practice of Anglican priests giving Holy Communion to Orthodox had come into being without protest from the Orthodox authorities, that practice might continue, but without any presupposition that the Orthodox Church gives its official authorization and it being understood that, as in cases of the other sacraments, Orthodox priests are unavailable.

The Patriarch Meletios further expressly asked that by one or more of its resolutions the Lambeth Conference should take cognizance of the questions which had been discussed, and remarked that an elucidation concerning the Anglican Church and its practice was much looked for in the Near East. He enquired whether an encyclical, after the type of the *Responsio* to Leo XIII. of the Archbishops of Canterbury and York, and especially dealing with Holy Orders as a Mystery, could be addressed to the Œcumenical Patriarch by the Archbishop of Canterbury in conjunction with the other Anglican Metropolitans. In case that were impossible the Patriarch suggested that it might be possible for the Archbishop of Canterbury to write a letter dealing with this subject, such as that which he wrote to the Œcumenical Patriarch, inviting him to arrange for the visit of the Delegation.

[1] [*Sc.*, provisional Economic Intercommunion.]

The Bishop of Gloucester said that the matter would be taken into consideration.

Further, the Patriarch asked whether the Anglican Church accepts the Seventh Œcumenical Council. The Bishop of Gloucester replied that personally he had always been ready to accept the canons of that Council and asked whether the statement in the "Suggested Terms," touching Sacred Pictures,[1] met the requirements of the Orthodox Church. The Patriarch answered that it was deficient and that a much fuller statement had been made ten years previously by the Bishop of Gloucester at a meeting in the Jerusalem Chamber, between Anglican theologians with himself and other Eastern theologians.

The Bishop said he would endeavour to arrive at an understanding.

On the conclusion of the official Discussions it was judged well to draw up a ***résumé*** of the agreements which had been reached.

[*Archbishop Nectarie then gives a translation of the seventeen statements in the Résumé, for which see below.*]

The Orthodox-Anglican Conference having thus come to an end, both sides prepared the *Résumé* of their discussions which had been conducted in a worthy manner, and approved it unanimously as correctly and truly expressing what had been said in their conversations by the Orthodox Delegation and the Anglican Bishops. The statements in that *Résumé* were to be presented for decision upon them to the competent bodies of either Church.

Finally, the Archbishop of Canterbury expressed his gratitude to the Orthodox Delegation for having taken part in the Discussions.

According to the reply given as above by the Patriarch of Alexandria in the names of the Orthodox delegates, a Conference of a Conjoint Orthodox Anglican Committee was determined.

In conclusion, we should record that the attention of the Lambeth Conference was not occupied solely by questions relating to an understanding with the Orthodox Church. For us Orthodox, of course, such questions were predominant and, therefore, we attached

[1] *Sf., icoane.*

the greatest importance to them. But the attention of the Lambeth Conference was occupied with the problems which affect Anglican Church life in itself. These questions were dealt with in the plenum of the Conference in which 308 of their bishops took part.

The findings of their sessions have been published in a book entitled *The Lambeth Conference*, 1930, London, S.P.C.K., and Macmillans, New York. The contents of that book are (1) "A List of Bishops," who attended the Conference, (2) "The Encyclical Letter of the Assembled Bishops." This deals with the Anglicans' Faith in Jesus Christ, with the Life and Conduct of the Christian Community (marriage, sex, race), with Peace and War, and the Unity of the Church—on p. 25 reference is made to the Orthodox Church—with the Anglican Communion, with the Clergy and with Youth and its Vocation, (3) the formal "Resolutions Passed by the Conference," in regard to the Doctrine of God, to the Life and Conduct of the Christian Community, to Marriage and to Sex, to Peace and War, to the Union of the Churches—among which, on pp. 48 and 49, is mention of the Orthodox Church—to the Organization of the Anglican Communion, and to Youth and its Vocation, and (4) "Reports of Committees." These deal with the questions enumerated above and show how they were discussed and dealt with in the appropriate Committees. The Discussions with the Orthodox are reported on pp. 131–137 and 138–140.

It should be noted that by its resolution 33, pp. 48 and 49, the mutual explanations of the Anglican Bishops and the Orthodox delegates, made during their Discussions, were declared to be satisfactory and acceptable by the plenum of the Lambeth Conference. That good progress had been made was thus recognized and the seventeen statements of the *Résumé* were printed in the Report to the Lambeth Conference.

Therefore, we are confident that the Delegation which represented the Orthodox Church—in which I was privileged to take part—thoroughly fulfilled its duty and that it remains only for the Orthodox Autokephalous Churches to endorse its utterances and in doing so to carry forward the work begun to the achievement of a full understanding.

An understanding, as between sister Churches, must prove a great gain alike for the Anglican Church and for the Orthodox Church. It must also hasten the Union of all Christian Churches into one Flock under the One Shepherd.

A great step forward has been taken. Assuredly, we are aware that we have a long way to go before we achieve that Union of our two Churches, which both we and they desire so sincerely. But we shall not cease to push forward, for our Church teaches us to pray for the peace of the whole world, for the stability of all God's Churches and for the "Union of all."

MINUTES OF THE CONFERENCE BETWEEN THE ORTHODOX DELEGATION AND THE ANGLICAN BISHOPS.

[*We are authorized by the Bishop of Gloucester with the consent of the Archbishop of Thyatira, to publish this document, which was circulated in printed form in the Lambeth Conference as an annexe to the Report of the Committee on the Unity of the Church, of which the special Committee was a sub-committee.*]

1. First Meeting, July 15, 1930
2. Second Meeting, July 16, 1930
3. Third Meeting, July 17, 1930
4. Fourth Meeting, July 18, 1930
5. A Résumé of the Discussions

1. First Meeting.

A Conference took place at Lambeth Palace on Tuesday, July 15th, 1930, between a special committee of Bishops attending the Lambeth Conference and the Delegation of the Eastern Orthodox Churches.

The following were present :—

His All-Holiness the Pope and Patriarch of Alexandria, Meletios.
Most Rev. the Metropolitan of Thyatira, Germanos (Œcumenical Patriarchate of Constantinople).
Most Rev. the Metropolitan of Epiphania, Ignatios (Patriarchate of Antioch).
Most Rev. the Metropolitan of the Jordan, Timotheos (Patriarchate of Jerusalem).
Right Rev. the Metropolitan of Novisad, Irenāy (Church of Yugoslavia).
Most Rev. the Metropolitan of Bukovina, Nectarie (Church of Roumania).
Right Rev. Metropolitan-Elect of Paphos, Leontios (Church of Cyprus).
Most Rev. the Metropolitan of Corcyra, Athenagoras (Church of Greece).
Very Rev. Archimandrite Konstantinides (Church of Greece).
Very Rev. Archimandrite Sabbas Sovietoff (Church of Poland).

Right Rev. Bishop of Znepolsky, Paissy (Representative of the Church of Bulgaria).
Bishop of Gloucester (*Chairman*).
Archbishop of Dublin.
Bishop of Atlanta.
Bishop of Chichester.
Bishop Craig Stewart (Chicago).
Bishop in Egypt and Sudan.
Bishop of Fulham.
Bishop of Gibraltar.
Bishop of Guildford.
Bishop of Montreal.
Bishop of Nassau.
Bishop of Northern Indiana.
Bishop of Rhode Island.
Bishop of Western Michigan.

After prayers the Bishop of Gloucester, as Chairman, welcomed the Delegation, and the Patriarch of Alexandria replied in the name of the Delegation.

The Bishop of Gloucester stated that he desired that this Conference should be conducted in such a way as to lead to closer relations between the two Communions with a view to Intercommunion and

109281

ultimately to re-union. He said that it would take much more time than was possible now to go exhaustively into the many difficult questions which were bound to be asked. For that reason he proposed to ask Question 6 of the questions addressed to the Orthodox Delegation beforehand, viz. :—

> Whether the Orthodox Church would agree to the appointment of a Joint Commission on questions of Doctrine ?

The Bishop wished to know whether the Delegation would be in favour of setting up such a Joint Commission if it were proposed by the Lambeth Conference.

The Patriarch of Alexandria replied in the name of the Delegation that they agreed to this proposal.

First Question.

The Bishop of Gloucester then proceeded to discuss the questions which had been asked by the Orthodox Delegation :—

> I. Are the *Terms of Intercommunion* drawn up and published under the auspices of the Archbishop's Eastern Churches Committee regarded by the Committee of the Lambeth Conference as expressing the mind of the Anglican Church, and, if not, where and in what do they diverge from that mind ?

The Bishops of Fulham, Gibraltar, Western Michigan, Northern Indiana and Nassau all stated that the Terms, though not officially communicated to the different Provinces of the Anglican Communion, in their judgment represented the mind and doctrine of the Anglican Church.

The Patriarch of Alexandria stated that the Suggested Terms had not yet been considered by or circulated to the autokephalous Orthodox Churches because of the difficult position in which the Œcumenical Patriarchate found itself at the time they were sent, but the Delegation regarded them as a basis of discussion, if some improvement could be made particularly in Paragraph XI (of the Holy Eucharist) and Paragraph XII (of the Holy Orders of the Church). The Patriarch also stated that the points on which they required further information were embodied in questions IV and V in the Orthodox questionnaire :—

> IV. Does the Anglican Church agree that Holy Orders is a *mysterion* and that in its unbroken succession it is a link with the Apostles ?
>
> V. Does it agree that the Bread and Wine become the Body and Blood of Christ and that the rendering of the Eucharist is a spiritual sacrifice, propitiatory for the living and the dead ?

The Bishop of Gloucester then proposed that the Suggested Terms

should be referred to the proposed Joint Commission, which should report to the two Churches.

The Patriarch agreed to this proposal.

Second Question.

The Bishop of Gloucester quoted the second question from the Orthodox Delegation as follows :—

> II. What is the supreme constitutional body in the Anglican Church which decides authoritatively in the matter of differences of Faith ?

The Bishop of Gloucester stated that the final authority in the matter of Doctrine in the Anglican Church would lie with the Bishops summoned as a Synod, and that their decision was finally valid on acceptance by the Synods of all the Provinces and Churches of the Anglican Communion.

A general discussion then took place in which the Patriarch, the Archbishop of Dublin, the Bishop of Montreal, the Bishop of Rhode Island, the Bishop of Chichester, the Bishop of Nassau, the Metropolitan of Thyatira, the Bishop of Atlanta, the Metropolitan of Bukovina and the Metropolitan of Novisad took part. The situation in different provinces of the Anglican Communion was stated, from which it appeared that the General Convention or General Synod in certain provinces included the laity for purposes of consultation but in separation from the House of Bishops, with whom the final and governing decision lay, as well as the final statement of the point at issue. The Bishop of Gloucester stated that the Anglican Church laid great stress on the co-operation of the laity.

In the end, the Patriarch stated that the Orthodox Church awaited from the Church of England a statement in which it would be said that in questions of Faith the authentic decision would be given by the whole body of Bishops, without, however, excluding the co-operation and consultation of clergy and laity during the discussions.

The Bishop of Gloucester accordingly stated that the Anglican Bishops would be prepared to accept that statement as a correct expression of the Anglican position.

The Patriarch was understood to be satisfied with this reply.

Third Question.

The Bishop of Gloucester quoted the third question as follows :—

> III. If a member of the Anglican Church utter publicly opinions contrary to the Faith of the Church, what is his status in the Church and how is it decided ?

Replying to the Bishop of Gloucester, the Patriarch stated that "Member" meant first Bishops, next the Clergy, third teachers in theological colleges and fourth the general body of the faithful.

The Bishop of Gloucester stated that the Church of England was not fond of condemnations for heresy, and was prepared to give a certain amount of freedom; and the method followed was as a rule public discussion and private remonstrance in preference to legal methods. The final authority, however, lay with the Ecclesiastical Courts. He quoted the instance of Edward King, Bishop of Lincoln, who was tried by the Archbishop of Canterbury with five Bishops as Assessors in 1889, and the Bishop of Atlanta quoted the case of Bishop Brown who was quite recently tried by the Bishops for heresy in the United States.

The Bishop of Gloucester further stated that, in England, a priest or deacon would be tried by the Bishops' Consistory Court, and secondly by the Court of the Province. He explained that on account of the Establishment the State possessed a right to review the decisions of an Ecclesiastical Court before lending the authority of the State to carry them out. In America, the Bishop of Rhode Island stated that a priest was tried by a Court of Clergy, the sentence being pronounced by the Bishop, the appeal lying to a Provincial Court, with the House of Bishops as the supreme Court. In Canada, the Bishop of Montreal said, a similar practice was followed, the Supreme Court being the General Synod.

The Patriarch here again expressed his satisfaction.

He said that the procedure was similar in the Orthodox Church: first admonition—then trial and judgment; the sentence being pronounced by twelve Bishops in the case of a Bishop, and by the Spiritual Court of the Diocese in the case of a priest. Where the fault was incorrigible, deposition followed for Bishop or priest, cutting off from the body (excommunication) for a layman.

The Bishop of Gloucester stated that in the Anglican Church the Bishop had power to excommunicate a layman after report from the priest, though ordinarily the laity excommunicated themselves.

The Patriarch said that the Anglican discipline was excellent more severe than the Orthodox.

He stated that the Orthodox had canons of Œcumenical Councils which defined the punishment and the duty of the Bishop to punish offenders for moral offences. He added that a certain amount of moderation was necessary in trials in some Orthodox Churches in non-Christian countries, for fear lest too hard a punishment might drive the offenders to leave their religion.

The Patriarch pronounced the Benediction and the Conference adjourned at 1 p.m.

✠ MELETIOS. A. C. GLOUCESTR:

2. Second Meeting.

The Second Meeting was held at Lambeth Palace on Wednesday afternoon, July 16th.

After prayers the Minutes of the previous session were read in English and Greek and confirmed.

Teaching of the Orthodox Church.

The Bishop of Gloucester asked whether it would be possible to find the official teaching of the Orthodox Church on the Doctrine of the Church, the Ministry and the Sacraments.

The Patriarch replied that there were certain Confessions issued by the Orthodox Church in the Sixteenth and Seventeenth Centuries which were looked upon as important statements of Orthodox teaching, especially (1) *The Catechism of Peter Mogila and the Confession of Dositheus*, and in a secondary position (2) *The Confession of Metrophanes Critopoulos and the Answers of Jeremiah II to the Lutheran Theologians at Tubingen*. He said that a special importance, however, was attached by the Orthodox to the Decrees of the seven Œcumenical Councils, and that the Confessions had not the same standing as the Decrees since they had not been accepted by Œcumenical Councils. He added further, in reply to a question from the Bishop of Gloucester, that in case of difference of opinion the Orthodox Church would be guided by the opinions of the Church as expressed in the Liturgies of St. Basil and St. Chrysostom ; a method which, the Bishop of Gloucester said, agreed with that of the Church of England.

The Bishop of Gloucester asked what authority was possessed by the Metropolitan Philaret's "Longer Catechism of the Russian Church" (1837).

The Patriarch replied that it was the work of one who had especially criticized the Church of Rome and by reaction was influenced by Protestantism. It had not, however, received any official disapproval and any person who made use of its teaching would not be out of order.

Fourth Question.

The Conference then proceeded to the consideration of question IV :—

> Does the Anglican Church agree that Holy Orders is a *mysterion* and that in its unbroken succession it is a link with the Apostles ?

The Bishop of Gloucester stated that it was well known that the word "Sacrament" (*mysterion*) was in the Anglican Church used in a special sense with regard to the great Sacraments of Baptism and the Holy Eucharist. If, however, the significance of a Sacrament lies in

it being the outward visible sign of a spiritual gift given, Holy Orders would be considered a Sacrament in that sense. The intention and meaning of the Anglican Church was, he said, shown by the words used in the Ordination of Priests and the Consecration of Bishops :—

> (I) *Priest:* Receive the Holy Ghost, for the Office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his Holy Sacraments ; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
>
> (II) *Bishop:* Receive the Holy Ghost, for the Office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the Grace of God which is given thee, by this imposition of our hands : For God hath not given us the spirit of fear : but of power, and love, and soberness.

The Patriarch stated that the prayers and forms of Ordination in the Book of Common Prayer satisfied the Orthodox. He noted, however, that in the Thirty-Nine Articles there were certain phrases about Ordination which resembled Calvinist teaching, and in any case there was a want of clearness. In order to avoid any conflict between the Articles and the Prayer Book he would like a definite statement that Ordination is not simply the act of putting a man into a particular position, but an act by which a special *charisma* is given to the person being ordained analogous to the Order into which he is being ordained Bishop, Priest or Deacon.

The Bishop of Gloucester stated that it might be accepted that if there were any ambiguity in the Thirty-Nine Articles they were in all cases to be interpreted by what the Prayer Book itself said.

The Patriarch stated that an expression in that sense was satisfactory to the Orthodox.

Apostolic Succession.

The Bishop of Gloucester, dealing with the latter part of the fourth question, said that the intention of the Church of England was expressed in the Preface to the Ordinal. He quoted especially :—

> " It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church ; Bishops, Priests, and Deacons. . . . And therefore, to the intent that

these Orders may be continued, and reverently used and esteemed, in the Church of England ; No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

He explained that the Church of England had always followed the rule that every Bishop must be consecrated by three Bishops and every Priest Ordained by Imposition of Hands by a Bishop. The Church of England, therefore, had always carefully preserved Apostolic Succession and considered that there was undoubtedly thus a link with the Apostles.

The Patriarch said that they were not very far from the formula which would satisfy not only the theologians but also the whole body of the Orthodox Church. He said that the theologians were satisfied both by the Preface to the Ordinal and also by the fact that the theologians of the English Church always maintained the validity of Archbishop Parker's consecration. He raised the question, however, of the attitude of the Anglican Bishops to Non-Episcopal Ministers, noting the Lambeth Appeal and what was said in the Resolutions of the Lambeth Conference, 1920, about the Church of Sweden. The Bishop of Gloucester said that the Church of England had on the one hand no doubt of the importance of the Apostolic Succession in the Christian Ministry and no doubt also that the restoration of proper Orders must be a part of corporate re-union. The Church, however, had never considered it its duty to deny the spiritual value of Ministries outside its own Communion, and he quoted the words of the Appeal to All Christian People (1920) :—

" It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

The Patriarch said that he saw in the Appeal an attempt on the part of the Church of England to persuade bodies not possessing the Episcopate to accept it. He noted that it was the custom of the Anglican Church to ordain any Non-Episcopal Ministers who sought admission to the Anglican Ministry, and asked whether re-ordination would be required from all Nonconformist Ministers if they were all to enter the Anglican Church to-morrow.

The Bishop of Gloucester stated that in his opinion *corporate* re-union with Nonconformist bodies could not be carried out on the basis of re-ordination for all, but that the united Church would be

built on the historic ministry ensuring Episcopal Ordination for the future, though possibly allowing certain economic arrangements in the interim.

The Archbishop of Dublin stated that if such an arrangement were in the future to be allowed, the full ministry of non-Episcopal ministers would in his opinion be confined to non-Episcopal congregations, and that until any scheme of such a kind as that to which the Patriarch had referred were arranged the present practice of re-ordination would continue unbroken.

In no circumstances, said the Bishop of Gloucester, would a general superintendent be allowed to ordain.

The Patriarch said that in this kind of activity he saw the practice of the Orthodox which was known as Economy.

Economy.

The Bishop of Gloucester asked the Patriarch to state what the principle of Economy implied.

The Patriarch replied that there were two principles in Orthodox theology :—

I. The strict rule.
II. Economy.

The first was a strict application of Canon Law. The second a turning aside from the strict law in certain circumstances, but always subject to the general spirit of the Church. He said, indeed, that the deflection from the strict letter of the law would always be in order that the spirit of the law might be better kept. He gave examples from Baptism and from the law relating to marriage between cousins.

The Bishop of Gloucester quoted a treatise on the Sacraments, by Professor Dyovouniotes (1913) :—

> " It must be borne in mind, however, that, as holding stewardship of the Divine Grace, the Church is able both to recognize the Priesthood and the Sacraments in general of schismatics and heretics among whom they are not accomplished canonically or the Apostolic Succession has been broken, and also for reasons which she herself regards as reasonable and necessary, to reject altogether the Priesthood and the Sacraments of schismatics and heretics among whom they are accomplished canonically and the Apostolic Succession has not been broken."

The Patriarch said that while it was true that the Church had power to reject the Priesthood of schismatics it has no power to recognize Ordinations in Churches where the Apostolic Succession has been broken. He said that in the whole history of the Church there had been no example of such an Economy as that. Where

Priesthood of heretics possessing Orders with the Apostolic Succession had been recognized it had been after thorough examination which in other instances had led to the requirement of re-ordination.

The Bishop of Gloucester asked whether when new circumstances arose the principle of Economy might be applied in a new way, and especially in the cause of unity and charity. The Patriarch replied that in very many cases Economy was used in wider circumstances, but it could never be so used where it clashed with the fundamental grounds of faith.

The Conference adjourned at 4.30 p.m.

GEORGE CICESTR: ✠ATHENAGORAS, METROPOLITAN OF CORCYRA
✠LEONTIOS, METROPOLITAN-ELECT OF PAPHOS.

3. Third Meeting.

The Third Meeting was held at Lambeth Palace on Thursday, July 17th, at 11 a.m.

After prayers the Minutes which had previously been agreed by the Secretaries were taken as read.

The Conference then proceeded to the consideration of the fifth question :—

> V. Does the Anglican Church agree that the Bread and Wine become the Body and Blood of Christ and that the rendering of the Eucharist is a spiritual sacrifice, propitiatory for the living and the dead ?

The Bishop of Gloucester replied that the Church of England at the time of the Reformation was concerned to reject (1) a material interpretation of the Eucharist and (2) the doctrine of Transubstantiation as taught by Latin Divines in the Middle Ages. This must be borne in mind in discussing the Anglican doctrine of the Eucharist. He said that the best statement of the doctrine was contained in :—

(1) The Catechism as follows :

> *Question :* What is the inward part, or thing signified ?
> *Answer :* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

(2) The following statement in Article XXVIII :

> The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner.

(3) The doctrine of the Eucharist as expressed in the Anglican Liturgy.

The Liturgy in different Anglican Churches took a different form. The Prayer of Consecration in the Scottish and American Liturgies contained the Epiclesis. The Proposed Prayer Book of 1927 and 1928 also contained it. It must be remembered that there were two tendencies in the Anglican Church :

(1) a preference for the Western use ;
(2) a preference for the Eastern use.

The Bishop of Rhode Island read the Epiclesis in the American Liturgy :

> " And we most humbly beseech thee, O merciful Father, to hear us ; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine ; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood."

The Patriarch said that the form in the American Liturgy corresponded to the form in the Liturgy of St. John Chrysostom.

He quoted from that Liturgy, and asked whether it was agreeable to the Anglican Church.

The Archbishop of Dublin pointed out that the Church of England declared that when the faithful partook of the consecrated Bread they partook of the Body of Christ.

The Bishop of Nassau quoted words in the Prayer of Humble Access :

> " Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ and to drink his Blood—— "

The Bishop of Gibraltar further pointed out that the Minister in giving Communion says :

> " The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life."

The Bishop of Gloucester read from the Scottish Liturgy :

> " And we thine unworthy servants beseech thee, most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and hallowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life."

The Patriarch said that he understood from the various phrases quoted that the Anglican definitely believed that in the Eucharist

he received the Body and Blood of Christ. He asked whether after Communion the consecrated Elements remaining were regarded as the Body and Blood of Christ. The Bishop of Gloucester and other Bishops said "Certainly."

The Bishop of Gloucester then turned to the second half of the question concerning Propitiation. He said that the Church of England was again opposed to any doctrine which implied that the sacrifice was not once for all offered for sins, and so the Prayer of Consecration began with the following words:

> "Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world——"

He said that the best statement of the Sacrifice of the Eucharist was to be found in the Answer of the Archbishops of Canterbury and York to Leo XIII's Encyclical on Anglican Ordinations:

> "Further, we truly teach the doctrine of Eucharistic sacrifice, and do not believe it to be a 'nude commemoration' of the Sacrifice of the Cross, an opinion which seems to be attributed to us by the quotation made from that Council. But we think it sufficient in the Liturgy which we use in celebrating the holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ, who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again.
>
> "For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take its part with the Priest, we are accustomed to call the Eucharistic sacrifice."

The Archbishop of Dublin observed that the word "Propitiation" had misleading associations for Anglicans on account of the Roman doctrine of Pains and Penalties, and much preferred the Greek word "Hilasterio."

The Patriarch stated that the Orthodox doctrine was that one propitiatory Sacrifice was once offered for the whole world by Christ to the Father; that in the Eucharist that Sacrifice was presented to the Father. The Eucharist might therefore be called the offering of that Sacrifice, and the uniting with that Sacrifice on Calvary of those partaking in the Eucharist. But such an offering was in no sense a repeating. No Orthodox theologian ever taught that a Priest celebrating the Holy Liturgy obtained by his action remission of sins, for that was the work of the Divine Mercy, and if the Anglican Church wished for an Orthodox formulary repudiating Roman doctrine on that point and on the Roman doctrine of Purgatory, it could be provided.

After further conversation, in which the Bishops of Gibraltar, Guildford, Montreal, the Archbishop of Dublin and Archbishop Germanos joined, the Orthodox and Anglicans stated that they were agreed on these points.

The Patriarch then stated that if they were able to agree on the last words of the question, " for the living and the dead," they would be agreed entirely.

The Bishop of Gloucester stated that at the Reformation the Church of England had been hesitating on the doctrine of the use of prayers for the dead, but referred to the words in the Prayer of Oblation, " that by the merits of death of thy Son Jesus Christ, and through faith in his blood we and all thy whole Church may obtain remission of our sins and all other benefits of his passion," as including the whole company of faithful people, living and departed. He said that the offering of prayers for the departed was now common.

The Bishop of Montreal quoted to a like effect from the Canadian Prayer Book, and the Bishop of Rhode Island from the American Prayer Book. The prayers from the Revised Prayer Book of 1928 were read and the Bishop of Rhode Island quoted in addition the following prayer at the Burial of the Dead:

> " O God, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light and joy, in the fellowship of saints; through Jesus Christ our Lord. Amen."

The Patriarch stated that the fear of the erroneous opinions of Rome accounted for the somewhat conservative fashion in which Anglican prayers had been framed, but thought that the American Prayer Book gave a more perfect expression of the mind of the Church and expressed himself satisfied with what had been said in the discussion. He hoped that the statement of Anglican doctrine which had been made on the various points might be made with the authority of the Lambeth Conference in order that others not present at

these discussions might have a better understanding of what had been said and done.

The Bishop of Gloucester said that the Joint Commission would take note of all that had passed and would report.

Practical Questions.

The Bishop of Gloucester then stated that since in America and other countries overseas very large numbers of Orthodox families were permanently out of the reach of their own clergy and must therefore either be deprived of Church privileges or become attached to Roman or other Churches unless they were ministered to by Anglicans, and since many Orthodox in such circumstances received sacramental ministrations from local Anglican Clergy at the request of Orthodox Clergy, he wondered whether such arrangements might be continued or would require the authorization of every Orthodox Church or of the Pro-Synod of the whole Orthodox Church.

The Patriarch stated that it was to be preferred that the matter should come before the whole Orthodox Church, and that it was in the programme for discussion when the Pro-Synod met.

The Bishop of Gloucester then asked—

> " whether the Orthodox Church accepts the validity of Anglican Baptism ? "

The Patriarch stated that it was the practice of the whole Orthodox Church to accept Anglican Baptism.

The Bishop of Gloucester next asked—

> " what policy the Orthodox Church desires to follow with regard to the administration of the Sacraments by Anglican Priests when no Orthodox Priest is available, and *vice versâ ?* "

He explained that in America it was well known that Anglican priests gave sacramental ministrations to Orthodox families isolated from their own Clergy, and asked whether such practices would continue.

The Patriarch replied that the Orthodox regarded Holy Communion as the highest spiritual and visible bond of union, and the last bond. That therefore sharing in that Sacrament was a sign of full agreement in faith. It would not be considered canonical either to receive or give Communion so long as unity in faith did not exist. The isolation of many Orthodox families and their deprivation of the Sacraments was a great grief to the Orthodox Church and was to be considered in the forthcoming Orthodox Synod. He stated, however, that as they were convinced that the Anglican Church did not proselytize they were ready to allow Anglican ministry to isolated Orthodox families in the Sacraments of Baptism and for Marriage and other Rites. He asked, however, whether the Anglican Church would be able to teach in the Orthodox faith those whom Anglican Clergy baptized, and

whether the local Anglican Bishop or Priest would be willing to give a list of Orthodox children under instruction to the Orthodox priest on his request.

The Bishops of Northern Indiana and Western Michigan stated that it was the regular practice of Anglican Clergy in such circumstances to instruct Orthodox children and to keep lists of those thus instructed. Mention was made of an Orthodox Catechism by Constantine Callinicos, of which the Living Church (U.S.A.) had just ordered 300 copies from the Metropolitan of Thyatira. It was stated further that there were a thousand American Priests ministering to Orthodox families in this way, and a hundred Anglican Churches being thus used.

The Patriarch was also assured that any books of teaching prepared by the Orthodox Church or prayers for Orthodox families would be used by Anglican Clergy ministering to Orthodox.

The Bishop of Gloucester then asked whether this custom now allowed would come up for authorization before the competent Authority of the Orthodox Church. The Patriarch replied that it would so come up.

The Patriarch summed up in the following way :—

In other Sacraments and Rites than the Holy Eucharist, it might be stated that the Orthodox Church had no objection to the performance of Baptism or any other rite by an Anglican Priest. He would ask, however, that children baptized by Anglican Priests should be registered as Orthodox and notification made to the competent Orthodox authority. He would also ask that Marriages solemnized by Anglican Priests should be registered as Orthodox Marriages, and notified to the competent Orthodox authority. The only point on which discussion might arise was in the question of the Eucharist. In view, however, of the fact that this practice of Anglican Priests giving Holy Communion to the Orthodox had gone on without any protest on the part of Orthodox authority, the practice might be continued without the Orthodox Church being supposed to give any official authority for it, it being always understood that in such cases no Orthodox Priest was available.

In reply to a question from the Bishop of Nassau as to whether he might give Holy Communion to Orthodox persons in his Diocese at the point of Death, the Patriarch said that the principle was the same from the Orthodox point of view.

The Patriarch gave the Benediction, and the Conference adjourned.

GEORGE CICESTR : ✠ATHENAGORAS, METROPOLITAN OF CORCYRA.

✠LEONTIOS, METROPOLITAN-ELECT OF PAPHOS.

4. Fourth Meeting.

The Fourth Meeting of the Conference was held at Lambeth Palace on Friday, July 18th, 1930, at 11.30 a.m.

After prayers, the Patriarch of Alexandria said that he had just come from Buckingham Palace, and that the King of England had expressed great interest in the progress of the discussions between the Anglican and the Orthodox Churches, and his pleasure that progress was being made.

Economy.

The Bishop of Gloucester called attention to the proceedings of the Second Meeting of July 16th, and asked whether he was right in his recollection of the Patriarch's statement as follows :—

> " The Church has full authority from its Divine Founder to use economy upon matters which concern the advantage of the Church . . . upon condition that it does not clash in any way with the fundamental grounds of faith."

The Patriarch replied that the statement was correct.

The Bishop of Gloucester then gave a brief summary of the conclusions with regard to sacramental ministrations reached on the previous day, and after that proceeded to the next question, asking what was the attitude of the Orthodox Church to the giving of the Sacraments by the Orthodox to Anglican laity isolated from Anglican clergy.

The Patriarch replied that on Orthodox principles Holy Communion should only be given by priests of the same Church to members of the same Church, but he quoted examples of the ministrations of the Sacrament by the Patriarch of Serbia, Dimitri, to Anglicans in an Orthodox church, and the giving of the Holy Communion by the Roumanian Patriarch Miron to the Queen Mother of Roumania Anglican.

The Metropolitan of Novisad stated that there was great astonishment—in theological circles, disappointment—at the Patriarch of Serbia's action, to which the Patriarch had referred, but he added that two or three members of the Holy Synod were present at the time, including the present Patriarch.

The Metropolitan of Corcyra stated that he had allowed Communion to be given to Armenian refugees in Corfu when they no longer had an Armenian priest.

The Patriarch of Alexandria said that he had received application from Armenians in Khartoum that Orthodox clergy might be allowed to give Holy Communion to them, having no Armenian priest, but

had felt sorrowfully obliged to refuse. He said that the question was still under consideration, and that it would certainly be brought before the Pro-Synod of the Orthodox Church for a decision.

The Bishop of Gloucester next asked whether any steps had been taken towards the unification of Orthodox Church Government in North America.

The Patriarch replied that the situation was very difficult, and that there were Greek, Syrian, Russian and Roumanian Bishops at present in the United States. He thought that the best solution for the present was that Orthodox Christians should regard themselves as being under the control of the Bishop of the language which they themselves used, until the Orthodox Church as a whole decided on the form of organization to be followed in America.

In the course of further conversation, in which the Metropolitan of Thyatira, the Metropolitan of Novisad, the Bishop of Montreal, and the Bishop of Fulham took part, it was stated that, where Bishops of a particular autokephalous Church were concerned, application in case of doubt should be made to the Patriarch or Head of that Church in Europe, and in other cases to the Œcumenical Patriarch.

The Bishop of Gloucester than asked how soon the Pro-Synod was likely to meet, and the Patriarch replied that the meeting would probably be held within a year and would have the power of deciding on questions of an urgent character.

The Patriarch then expressed the hope that a resolution or resolutions of the Lambeth Conference would deal with the matters which had been under discussion between them, and stated that in the East generally an explanation with regard to the Anglican Church and its ministry was eagerly awaited. He asked whether it would be possible, following the model of the Answer of the Archbishops of Canterbury and York to Leo XIII, for a letter from the Archbishop of Canterbury or from the Metropolitans of the Anglican Church to be sent to the Œcumenical Patriarchate dealing particularly with the question of Holy Orders as a *mysterion*. Failing this, he suggested that possibly the Archbishop of Canterbury might write a letter to the Patriarch of a character similar to that in which he invited the Œcumenical Patriarchate to send a delegation, dealing with the subject.

The Bishop of Gloucester said that he hoped that some statement would be included in the report of the Committee and that the whole matter would receive consideration.

The Patriarch then asked whether the Anglican Church accepted the Seventh Œcumenical Council. The Bishop of Gloucester replied that he personally had always been quite prepared to accept canons of the Seventh Œcumenical Council. He asked whether the statement in the suggested " Terms of Intercommunion " with regard to Ikons was satisfactory to the Orthodox. The Patriarch replied that

it was an insufficient statement, and suggested that a sufficient statement had been made ten years ago by the Bishop of Gloucester at a meeting of Anglican theologians with the Patriarch and other Eastern theologians in the Jerusalem Chamber. The Bishop of Gloucester said he would endeavour to find some record of the statement, but he said that the whole matter was a somewhat complicated one and best discussed by the Joint Commission which it was proposed to appoint.

The Committee then proceeded to the discussion of a *résumé* which had been prepared beforehand, and went through the paragraphs in detail. The Orthodox Delegation arranged to take the *résumé* away with them with the hope that they would add their signature the following morning.

At this point the Archbishop of Canterbury came in, expressed his warm thanks to the Delegation, and especially to the Œcumenical Patriarch and to the Patriarch of Alexandria, and his satisfaction with the progress that had been made and the conclusions reached. The Patriarch of Alexandria expressed satisfaction on his own part and gratitude for himself and the Delegation.

The Conference then adjourned into Lambeth Palace Chapel, where the Archbishop of Canterbury offered prayers and gave a blessing. The Patriarch of Alexandria also gave a blessing.

GEORGE CICESTR: ✠ATHENAGORAS, METROPOLITAN OF CORCYRA.

A RÉSUMÉ OF THE DISCUSSIONS, JULY 15–18TH, 1930, BETWEEN THE PATRIARCH OF ALEXANDRIA WITH THE OTHER ORTHODOX REPRESENTATIVES AND BISHOPS OF THE ANGLICAN COMMUNION AT LAMBETH PALACE.

---

1. It was agreed that a Joint Commission of Orthodox and Anglicans should be appointed for the consideration of questions of doctrine.

2. It was agreed by the Anglican Bishops that the "Terms of Intercommunion suggested between the Church of England and the Churches in Communion with her and the Eastern Orthodox Church," published under the auspices of the Archbishop of Canterbury's Eastern Churches Committee in 1921, though not officially communicated to the different Provinces of the Anglican Communion are not inconsistent with the mind and doctrine of the Anglican Church.

3. It was agreed by the Orthodox Delegation that the suggested "Terms of Intercommunion," though they had not yet been officially

considered, would form a useful basis of discussion with certain modifications.

4. It was stated by the Anglican Bishops that in questions of faith the authentic decision would be given in the Anglican Communion by the whole body of Bishops without, however, excluding the co-operation of clergy and laity during the discussions.

5. It was stated by the Orthodox Delegation that the final authority in matters of Doctrine in the Orthodox Church lies with the whole body of Bishops in Synod, without excluding the expression of opinion by clergymen and laymen.

6. It was stated by the Anglican Bishops that in the Anglican Communion the Bishop has jurisdiction in questions of faith and discipline through his own court in the first instance, with due provision for appeal to the Provincial Court or a similar body.

7. It was stated by the Orthodox Delegation that in the Orthodox Church spiritual causes are tried in spiritual courts, sentence being given in the case of a Bishop by a Court of Bishops, in the case of other clergymen by the Bishop through his own court.

8. It was stated by the Anglican Bishops that in the Anglican Communion Ordination is not merely the appointment of a man into a particular post, but that in Ordination a special ***charisma*** is given to the person ordained, proper to the Order, and that the nature of the special gift is indicated in the words of Ordination, and that in this sense Ordination is a ***mysterion***.

9. It was stated by the Anglican Bishops that the Preface to the Ordinal declares " that from the Apostles' time there have been these Orders of ministers in Christ's Church; Bishops, Priests and Deacons," and that to preserve unbroken succession the rules regarding Ordination have been framed " to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England."

10. The Orthodox Delegation stated that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a ***mysterion***, and have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer.

11. It was stated by the Anglican Bishops that in the Sacrament of the Eucharist " the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that " the Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner," and that after Communion the consecrated elements remaining are regarded sacramentally as the

Body and Blood of Christ ; further, that the Anglican Church teaches the doctrine of Eucharistic sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII on Anglican Ordinations ; and also that in the offering of the Eucharistic Sacrifice the Anglican Church prays that "by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion," as including the whole company of faithful people, living and departed.

12. It was stated by the Orthodox Delegation that the statement of Anglican Doctrine thus made with regard to the Eucharistic Sacrifice was satisfactory and would be agreeable to the Orthodox Doctrine, if an explanation were to be set out with all clearness.

13. It was stated by the Anglican Bishops that in different parts of the Anglican Communion, Anglican clergy at the request of Orthodox clergy provide sacramental ministrations to Orthodox laity who are out of reach of their own Church's ministrations, that such clergy always desire to keep the Orthodox to whom they minister faithful to the Orthodox Church and are ready to teach them the Orthodox faith and to notify Orthodox Bishops or priests of persons thus receiving their ministration or instruction.

14. It was stated by the Orthodox Delegation that the whole question of arrangements in such circumstances is to come up for discussion at the forthcoming Synod of the whole Orthodox Church.

15. It was stated by the Orthodox Delegation that it is the practice of the whole Orthodox Church not to rebaptize after Anglican Baptism.

16. It was stated by the Orthodox Delegation that in its forthcoming Pro-Synod the Orthodox Church would probably not object to recognizing the Baptism of Children and their instruction from Orthodox books by Anglican clergy or to marriage or any other rites being performed by Anglican clergy (in case of need and where no Orthodox priest is available), provided that all persons baptized or married are properly registered as Orthodox, and their names notified as soon as possible to the competent Orthodox authority.

17. It was stated by the Orthodox Delegation with regard to the Holy Eucharist that pending a formal decision by the whole Orthodox Church and therefore without giving the practice official sanction for which it has no authority, it is of opinion that the practice of the Orthodox receiving Holy Communion from Anglican priests in case of extreme necessity and where no Orthodox priest was available, might continue, provided that an Orthodox authority did not prohibit such a practice.

✠ARCHBISHOP OF THYATIRA, G. A. C. GLOUCESTR:

STICHERA OF THE LAST KISS.

Euchologion, pp. 417–419.

TRANSLATED BY THE REV. G. R. WOODWARD, M.A., MUS.DOC.

Δεῦτε τελευταῖον ἀσπασμὸν
δῶμεν ἀδελφοὶ τῷ θανοντι
εὐχαριστοῦντες Θεῷ·
οὗτος γὰρ ἐξέλιπε τῆς συγγενείας
αὐτοῦ
καὶ πρὸς τάφον ἐπείγεται
οὐκ ἔτι φροντίζων
τὰ τῆς ματαιότητος
καὶ πολυμόχθου σαρκός·
ποῦ νῦν συγγενεῖς τε καὶ φίλοι;
ἄρτι χωριζόμεθα,
ὅνπερ ἀναπαύσαι Κύριος, εὐξώ-
μεθα.

Hither, brethren, for it is
Time we gave the latest kiss,
Thanking God, if heavy-hearted.
He, from kin and kith departed,
Swift to grave-ward is now ta'en,
No more caring for the vain
Toils of earth, or fleshly sin.
Where are now his kith and kin?
Us and him now death doth sever:
Prithee rest him, Lord, for ever.

Ποῖος χωρισμὸς ὦ ἀδελφοὶ
ποῖος κοπετός, ποῖος θρῆνος
ἐν τῇ παρούσῃ ῥοπῇ;
δεῦτε οὖν ἀσπάσασθε
τὸν πρὸ μικροῦ μεθ' ἡμῶν·
παραδίδοται τάφῳ γὰρ
καλύπτεται λίθῳ
σκότει κατοικίζεται
νεκροῖς συνθάπτεται·
πάντες συγγενεῖς τε καὶ φίλοι
ἄρτι χωριζομεθα
ὅνπερ ἀναπαύσαι Κύριος εὐξωμεθα.

Brethren, O the wrench to part!
Beating breast, and aching heart!
Lamentation, bitterness!
At this moment of distress,
Come then, kiss him, while ye may,
Whom, with us but yesterday,
We commit here to the tomb,
Seal'd with stone, the house of gloom,
Mid dead men, from all his late
Friends and kinsfolk separate.
Let our orison be this:
Grant him, Lord, eternal bliss!

Ἄρτι ἡ τοῦ βίου πονηρὰ
λυεται πανήγυρις πᾶσα τῆς μα-
ταιότητος·
πνεῦμα γὰρ ἐξέλιπεν ἀπὸ σκηνώ-
ματος·
ὁ πηλὸς μεμελάνωται
τὸ σκεῦος ἐῤῥάγη ἄφωνον
ἀναίσθητον νεκρὸν ἀκίνητον·
ὅνπερ παραπέμποντες τάφῳ
Κύριον εὐξώμεθα δοῦναι
εἰς αἰῶνας τούτῳ τὴν ἀνάπαυσιν.

Life ill-spent and all hey-day
Folly now is past away.
Now the soul hath left her berth,
Body turneth black as earth.
Broken is the vessel choice,
Motionless, with ne'er a voice,
Dead, insensate lieth it.
As we bear it to the pit,
Pray we, "Lord, at our request
Grant him everlasting rest."

Οἷα ἡ ζωὴ ἡμῶν ἐστὶν
ἄνθος καὶ ἀτμίς τε καὶ δρόσος
ἑωθινὴ ἀληθῶς·
δεῦτε οὖν κατίδωμεν
ἐπὶ τοὺς τάφους τρανῶς·
ποῦ τὸ κάλλος τοῦ σώματος;
καὶ ποῦ ἡ νεότης;
ποῦ εἰσὶ τὰ ὄμματα
καὶ ἡ μορφὴ τῆς σαρκός;
πάντα ἐξηράνθη ὡς χόρτος
πάντα ἠφανίσθησαν·
δεῦτε τῷ Χριστῷ παραπέσωμεν ἐν
δάκρυσι.

What is human life? A flower,
Smoke, or dew of matin hour.
Hither, gaze within the tomb.
Where is youth and beauty's bloom,
Grace and sparkling eye? Alas,
Vanish'd, wither'd all as grass.
Come, beside of Christ, may we
Weep and fall on bended knee.

Μέγας ὁ κλαυθμὸς καὶ ὀδυρμὸς
μέγας στεναγμὸς καὶ ἀνάγκη
ὁ χωρισμὸς τῆς ψυχῆς·
ᾅδης καὶ ἀπώλεια
ἡ τῶν προσκαίρων ζωὴ
ἡ σκία ἡ ἀνύπαρκτος
ὁ ὕπνος τῆς πλάνης
ὁ ἀκαιροφάνταστος
μόχθος τοῦ βίου τῆς γῆς·
πόρρω ἐκφευξώμεθα κόσμου
ἅπαν τὸ ἁμάρτημα
ἵνα τὰ οὐράνια κληρονομήσωμεν.

Deep the wail, sob, sigh and grief,
Deep the groan, when, loth or lief,
Soul to body saith, Adieu!
Hell and ruin full in view,
Mortal life she doth esteem
Passing show, an erring dream,
Fleeting shadow, and, in plain,
Earthly labour spent in vain.
Henceforth every worldly sin
Shun we, heav'n thereby to win.

Δεῦτε οἱ ἀπόγονοι Ἀδὰμ
ἴδωμεν εἰς γῆν βεβλημένον
τὸν κατ' εἰκόνα ἡμῶν
ὅλην τὴν εὐπρέπειαν ἀποβαλλόμενον
λελυμένον ἐν μνήματι
σαπρίᾳ σκωλήκων
σκότει δαπανώμενον
γῇ καλυπτόμενον·
ὅπερ ἀφανῆ λελοιπότες
τῷ Χριστῷ εὐξώμεθα δοῦναι
εἰς αἰῶνας τούτῳ τὴν ἀνάπαυσιν.

Draw, ye sons of Adam, nigh:
Look interr'd where he doth lie.
Portrait of yourselves ye see:
Rotting in the grave is he.
All his beauty cast away,
Food, whereon the worm may prey.
Mouldering in the gloom of night,
Hid by earth from mortal sight.
Ere we leave our brother, pray
Christ vouchsafe him rest for ay.

Ὅτε ἐκ τοῦ σώματος ψυχὴ
μέλλει μετὰ βίας ἁρπᾶσθαι
ὑπὸ Ἀγγέλων φρικτῶν
πάντων ἐπιλάθεται
τῶν συγγενῶν καὶ γνωστῶν
καὶ φροντίζει τὰ μέλλοντα
κριτήρια στῆναι
τὰ τῆς ματαιότητος
καὶ πολυμόχθου σαρκός.
Δεῦτε τὸν Κριτὴν δυσωποῦντες
πάντες ἐπευξώμεθα
ἵνα συγχωρήσῃ Κύριος
ἃ ἔπραξεν.

When, compell'd by Angels dread,
From the flesh the spirit fled,
World and friend the soul forgot,
Thinking of her future lot,
When before the Judge she must
Own to vain and carnal lust,
Lord, we pray thee, pardon all
Her offences, great or small.

Πάντα τὰ τοῦ σώματος νυνὶ
ὄργανα ἀργὰ θεωροῦνται
τὰ πρὸ μικροῦ κινητά·
πάντα ἀνενέργητα
νεκρά, ἀναίσθητα·
ὀφθαλμοὶ γὰρ κατέδυσαν
ἐδέθησαν πόδες
χεῖρες ἠσυχάζουσι
καὶ ἀκοὴ σὺν αὐτοῖς
γλῶσσα τῇ σιγῇ συνεκλείσθη
τάφῳ παραδίδοται·
ὄντως ματαιότης πάντα τὰ ἀνθρώπινα.

Now all organs, that before
Work'd the body, work no more;
Active hitherto; but how
Lifeless, senseless all are now!
For the eyes have quench'd their light,
Chain'd the feet are, left and right,
Hands lie idle, deaf to sound
Is the ear, the tongue-tip bound.
To his long home man is ta'en:
Sooth, all mortal life is vain.

Ὁρῶντές με ἄφωνον
καὶ ἄπνουν προκείμενον
κλαύσατε πάντες ἐπ' ἐμοὶ
ἀδελφοὶ καὶ φίλοι
συγγενεῖς καὶ γνωστοί·
τὴν γὰρ χθὲς ἡμέραν
μεθ' ὑμῶν ἐλάλουν
καὶ ἄφνω ἐπῆλθέ μοι
ἡ φοβερὰ ὥρα τοῦ θανάτου.
Ἀλλὰ δεῦτε πάντες
οἱ ποθούμενοί με
καὶ ἀσπάσασθέ με
τὸν τελευταῖον ἀσπασμόν·
οὐκ ἔτι γὰρ μεθ' ὑμῶν πορεύσομαι
ἢ συλλαλήσω τοῦ λοιποῦ·
εἰς Κριτὴν γὰρ ἀπέρχομαι
ἔνθα προσωποληψία οὐκ ἔστι·
δοῦλος γὰρ καὶ δεσπότης
ὁμοῦ παρίστανται
βασιλεὺς καὶ στρατιώτης
πλούσιος καὶ πένης
ἐν ἀξιώματι ἴσῳ·
ἕκαστος γὰρ ἐκ τῶν ἰδίων ἔργων
ἢ δοξασθήσεται ἢ αἰσχυνθήσεται.
Ἀλλ' αἰτῶ πάντας καὶ δυσωπῶ
ἀδιαλείπτως ὑπὲρ ἐμοῦ
προσεύξασθαι Χριστῷ τῷ Θεῷ
ἵνα μὴ καταταγῶ διὰ τὰς ἁμαρτίας
μου
εἰς τὸν τόπον τῆς βασάνου
ἀλλ' ἵνα με κατατάξῃ,
ὅπου τὸ φῶς τῆς ζωῆς.

Viewing me lain on my bier,
Speechless, breathless, let a tear
O'er me, you my brethren, with
All my lovers, kin and kith.
Though but yesterday with ye
I was holding converse free,
In the twinkle of an eye
Came my dreadful hour to die.
Hither, who soe'er me miss,
Give me now your latest kiss.
For with you as heretofore
I shall walk and talk no more,
Sith toward the Judge I fare:
No respect of person there.
Serf and thane together stand,
King and soldier hand in hand,
Good man, beggar, great and small,
Common rank for one and all.
Every man to weal or woe,
'Cording to his works, shall go.
I entreat and beg, that ye
Ceaselessly all pray for me
Unto Jesus, to the end
That he never may me send,
For my past iniquity,
To the place of misery,
But may seat me in supernal
Homes of light, in life eternal.

Προκείμενον, Ἦχος γ'.

Μακαρία ἡ ὁδὸς
ἣν πορεύῃ σήμερον,
ὅτι ἡτοιμάσθη σοι
τόπος ἀναπαύσεως.

Prokeimenon. Tone 3.

Blest is the way whereon to-day
Thou journeyest:
Because we see prepared for thee
A place of rest.

Στίχος

Ἐπίστρεψον, ψυχήμου,
εἰς τὴν ἀνάπαυσίν σου.

Stichos.

Turn, my soul, apace
To thy resting-place.

In the above *stichéra*, where necessary, the words *she*, *her*, and *sister*, must be substituted for *he*, *him*, *his*, and *brother*.